vviſe then by theſe remedies, thei vvere incurable. And hauyng finiſhed the ſame tranſlatiõ, I determined to dedicate my trauaill therein, to ſome rare louer of knovvledge, for the vvorthineſſe of the vvoorke: and not findyng any Gentleman of myne acquaintaunce, that vvas more ſtudious, and more delighted vvith learned vvorkes, or that more cheriſhed trauellers, and louers of all good knovvledge: determined to dedicate the ſame to your vvorshippe before all others, requeſtyng your vvorſhippe to accept the vvorke, and to bee a patron of the ſame, and to take it into your protection, ſince the matter is of good ſubſtaunce, and of muche value, and of me truely & faithfully tranſtated into Engliſhe. And ſince the afore ſaied Medicines mentioned in the ſame vvorke of Doctour Monardes, are novv by Marchauntes and others, brought out of the VVeſt Indias into Spaine, and from Spain hether into Englande, by ſuche as dooeth daiely trafficke thether, and that the excellencie of theſe Hearbes, Trees, Oyles, Plantes, and ſtones, &c. hath been knovven to bee ſo precious a remedie for all maner of deſeaſes, and hurtes, that maie

happe

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happe

happe vnto Man, VVoman, or Childe, thei haue fledde verie muche from the olde order and maner of Phisicke, vvhiche vvas vsed before, that this vvas knovven, as thynges not so healthfull as these are, and by greate experience thereof in Spaine, and other Countries, throughly and effectuously proued, to dooe the effectes vvhiche is contained in this booke. And thus I leaue your vvorshippe to the Almightie, besechyng hym to giue you longe life, and for the Common vvealthes sake that aduaunce-

mente, that your good nature, and rare vertues doe vvel de-

serue. From London the first of Oc-

tober.

1577.

Your vvorshippes duryng life to commaunde Jhon Frampton.

¶ IOYFVLL NEVVES OVT OF the newe founde worlde, wherein is *declared the rare and ſinguler vertues of diuerſe* and ſundrie Hearbes, Trees, Oyles, Plantes, and Stones, with *their aplications, aſwell for Phiſicke as Chirurgerie, the ſaied be-* yng well applied bryngeth ſuche preſent remedie for all deſeaſes, as maie ſeme altogether incredible: notwithſtandyng by practize founde out, to bee true: Alſo the portrature of the ſaied Hearbes, very aptly diſcribed: Engliſhed by Jhon Frampton *Marchaunt.*

¶ Jmprinted at London in Poules Churche-yarde, by Willyam Norton.

Anno Domini.

1577.

ΜΕΓΑΛΕΣΟΥΣΙΟΥ

ΠΟΙΚΕΛΙΑΣ



THE THREE Bookes written in the *Spaniſhe tonge, by the famous* Phiſition D. *Monardes*, reſidēt in the Citie of *Seuill* in Spaine: and *tranſlated into Engliſhe, by* Iohn Frampton *Marchaunt.*







Imprinted at London in Poules Churche-yarde, by Willyam Norton.

1577.

¶ To the right worſhipfull Maiſter *Edvvarde Dier Eſquire, Jhon Frampton* wiſheth muche healthe, with proſperous and perfite felicitie.

Retourning right vvorſhipfull, home into Englande out of Spaine, and novv not preſſed vvith the former toiles of my old trade. J to paſſe the tyme to ſome benefite of my coũtrie, and to auoyde idleneſſe: tooke in hande to tranſlate out of Spaniſhe into Engliſhe, the thre bookes of Doctour Monardes of Seuill, the learned Phiſition, treatyng of the ſinguler and rare vertues of certaine Hearbes, Trees, Oyles, Plantes, Stones, and Drugges of the VVeſte Jndias, for that the ſame booke is of high commendation in Spaine, and other countries, in ſuche ſorte, that in deede it might bryng in tyme rare profite, to my Countrie folkes of Englande, by vvonderfull cures of ſundrie greate deſeaſes, that other-

vviſe then by theſe remedies, thei vvere incurable. And hauyng finiſhed the ſame tranſlatiõ, I determined to dedicate my trauaill therein, to ſome rare louer of knovvledge, for the vvorthineſſe of the vvoorke: and not findyng any Gentleman of myne acquaintaunce, that vvas more ſtudious, and more delighted vvith learned vvorkes, or that more cheriſhed trauellers, and louers of all good knovvledge: determined to dedicate the ſame to your vvorshippe before all others, requeſtyng your vvorſhippe to accept the vvorke, and to bee a patron of the ſame, and to take it into your protection, ſince the matter is of good ſubſtaunce, and of muche value, and of me truely & faithfully tranſtated into Engliſhe. And ſince the afore ſaied Medicines mentioned in the ſame vvorke of Doctour Monardes, are novv by Marchauntes and others, brought out of the VVeſt Indias into Spaine, and from Spain hether into Englande, by ſuche as dooeth daiely trafficke thether, and that the excellencie of theſe Hearbes, Trees, Oyles, Plantes, and ſtones, &c. hath been knovven to bee ſo precious a remedie for all maner of deſeaſes, and hurtes, that maie

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1577.

Your vvorſhippes duryng life to commaunde Jhon Frampton.

THE FIRSE PARTE OF THIS BOOKE TREATETH OF

the thynges that are brought from the Occidentall Indias, whiche ſerueth for the vſe of Medicine, and of the order that must bee kept in the taking of the roote called Mechoacan, *wherein are diſcouered greate ſecretes of Nature, and greate experiences, made and compiled by Doctor* Monardus, *Phiſition of Seuill.*

IN the yere of our Lorde God, a thouſande, fower hundreth ninetie twoo: our Spaniardes were gouerned by ſir Chriſtofer Colon, beyng naturally borne of the Countrie of *Genoua*, for to diſcouer the Occidentall *Indias*, that is called at this daie, the newe worlde, and thei did diſcouer the firſt lande thereof, the xj. daie of October, of the ſaied yere, and from that tyme vnto this, thei haue diſcouered many and ſundrie Ilandes, and muche firme Lande, as well in that countrie, whiche thei call the newe Spaine, as in that whiche is called the *Peru*, where there are many Prouinces, many Kyngdomes, and many Cities, that hath contrary and diuers cuſtomes in them, whiche there hath been founde out, thynges that neuer in theſe partes, nor in any other partes of the worlde hath been ſeen, nor vnto this daie knowen: and other thynges, whiche now are brought vnto vs in greate aboundaunce, that is to ſaie, Golde, Siluer, Pearles, Emeraldes, Turkeſes, and other fine ſtones of greate value yet greate is the exceſſe and quantitie that hath come, and euery daie doeth come, and in eſpeciallie of Golde and Siluer: That it is a thyng of admiration, that

the greate number of Milleons, whiche hath come besides the greate quātitie of Perles, hath filled the whole worlde, also thei doe bryng from that partes, Popingaies, Grefons, Apes, Lions, Gerfaurons, and other kinde of Haukes, Tigers wolle, Cotton wolle, Graine to die colours with all, Hides, Sugars, Copper, Brasill, the woode *Ebano*, *Anill* and of all these, there is so greate quantitie, that there commeth euery yere, one hundred Shippes laden thereof, that it is a greate thyng, and an incredle riches.

Medicines that our Occidentall Indias doeth sende vs.

And besides these greate riches, our Occidentall Indias doeth sende vnto vs many Trees, Plantes, Herbes, Rootes, Joices, Gummes, Fruites, Licours, Stones that are of greate medicinall vertues, in the whiche there bee founde, and hath been founde in them, verie greate effectes that doe therceue muche in value and price: All that afore saied, by so muche as the corporall healthe is more excellent, and necessarie then the temporall goodes, the whiche thynges all the worlde doeth lacke, the waute whereof is not a little hurtfull, according to the greate profite which wee doe see, by the vse of them doeth followe, not onely in our Spaine, but in all thy worlde.

Aristo.

And this is not to bee merueiled at, that it is so, for the Philosopher doeth saie, that all Countries doeth not giue Plantes and Fruites alike: for one Region yeldeth suche Fruites, Trees, and Plantes, as an other doeth not, wee doe see that in *Creta* onely groweth the *Diptamo*, and the Incence onely in the Region of *Saba*, and the *Almaciga* onely in Ilande of *Chio*, and the Sinamom, Cloues, and Peper, and other spices onely in the Ilandes of the *Maluca*, and many other thynges you haue in diuers partes of the worlde, whiche was not knowen vntill our tyme, and the people of old tyme did lacke them, but the tyme whiche is the discouerer of all thynges, hath shewed them vnto vs greatly to our profite, seyng the greate neede that wee had of them.

And as there is diſcouered newe regions, newe kyngdomes, and newe Prouinces, by our Spanyardes, thei haue brought vnto vs newe Medicines, and newe Remedies, wherewith thei doe cure and make whole many infirmities, whiche if wee did lacke them, thei were incurable, and without any remedie, the whiche thynges although that ſome haue knowledge of them, yet thei bee not common to all people, for whiche cauſe I did pretende to treate, and to write, of all thynges that thei bryng from our Jndias, whiche ſeruyth for the arte and vſe of Medicine, and the remedy of the hurtes and deſeaſes, that wee doe ſuffer and endure, whereof no ſmall profite doeth followe to thoſe of our tyme, and alſo vnto them that ſhall come after vs, the whiche I ſhall be the firſt, that the rather the followers maie adde herevnto, with this beginnyng, that whiche thei ſhall more knowe, and by experience ſhall finde.

The diſcouerie of the Jndias.

And as in this Citee of *Seuill*, whiche is the Porte and ſkale of all the Occidentall Jndias, wee doe knowe of the more, then in any other partes of all Spaine, for becauſe that all thynges come firſte hither, where with better relation, and greater experience it is knowen. I doe it with experience and vſe of them this fourtie yeres, that I doe cure in this Citee, where I haue informed my ſelf of them, that hath brought theſe thynges out of thoſe partes with muche care, and I haue made experience thereof, with many and diuers perſones, with all diligence and foreſight poſſible, and with muche happie ſucceſſe.

Of the Anime and Copall.

THei doe bryng from the newe Spaine twoo kindes of Roſine, that be bothe a like, muche one to the other, the one is called *Copall*, and the other *Anime*, The *Copall* is a Roſine verie white, and of muche brightneſſe, it is

Of the Copal

brought in certaine greate peeces, whiche are like to peeces of *Diacitron* verie cleare, it hath an indifferente smell, but not so good as the *Anime*, with this *Copall* the Indians did make perfumes in their sacrifices, and so the vse thereof was frequented in the Temples, for their priestes.

Historie.

And when the first Spanyardes wente to those partes, the Priestes went out to receiue them, with little firepottes, burnyng in them this *Copall*, and giuyng to them the smoke of it at their noses: we doe vse here to perfume with it in deseases, hauyng coldnesse of the heade, in the place of Incence, or *Anime*: it is hotte in the seconde degree, and moiste in the firste, it is resoluatiue, and softneth by some watrishe partes that it hath.

What Anime is?

The *Anime* is a gumme or Rosine of a greate Tree, it is white, it drayweth nere to the coulour of Incence, it is more oyly then the *Copall* is, it commeth in graines, as the Incence doeth, although somwhat greater, and beyng broken, it hath a yeallowe colour, as Rosine hath, it is of a verie gracious and pleasaunt smell, and put vppon burnyng coles, it doeth consume verie quickly.

In that as it differeth frõ ours.

It differreth from our *Anime*, that is brought from *Leuante*, in the whiche it is not so white, or so bright, in so muche that thei doe saie, that it is spice of *Charabe*, or *Succino*, whiche is called Amber, congeled, wherewith thei do make Bedes, but it is not so, for that the *Charebe* is a kinde of Pitche, that is fished in the Germaine Sea, and it is taken out of the sea in greate peeces, with a dregge of Iron, so that it semeth to come forthe of some Fountaines, into the Sea, after the maner of Pitche, and beyng come forthe vnto the cold ayre it congeleth, for because there is seen in the same peeces, stickes, and other superfluities of the sea, cleauyng vnto it, and in this thei shall see the errour of thẽ, that doeth saie that it was Gumme of *Alamo*, and others, that it was of the Pine tree.

Of the congeled amber

Hermolaus

Of our *Anime* Harmolaus Barbarus, a man moste learned

ned doeth saie, it is gathered aboute the place where Jncence is gathered, and that lande or soile, is called *Amintin* and therefore it is called *Anime*.

a Barbarion auctour. A place that is called Animitin, where our Anime is gathered, the vertue that it hath.

That whiche is brought from the newe Spaine, is gathered from certaine Trees, of a reasonable greatnesse, by waie of incision, as the Jncence, and *Almasiga* are gathered: we doe vse thereof for many infirmities, and principally for grifes of the heade, and paines thereof, caused of humours, or of colde causes, and for stuffyng in the head, that thereof doeth procede, after euacuation, perfumyng therewith the chambers in the Winter season, and where as is large infirmities, it doeth purifie and correcte the Aire, and thei doe perfume therewith their head carchers, when that thei doe goe to slepe, for them that doeth suffer paines in the heade, and occasions thereof, it doeth profite to perfume the heade of hym that is so diseased, it doeth comforte the heade vnto suche as hath it debilited, or weakened, and doeth suffer paines by occasion thereof: thei doe put it also in plaisters, and in seere clothes, where as is neede of comfort, and to dissolue in especially colde humours, or windenesse, thei doe vse it also in place of Jncence, as well in the perfumes, as in the afore saied.

Jt doeth comfort the braine, applied in the forme of a plaister, and euen so likewise the stomacke, and all partes beyng full of Senewes, made after the fashion of a Sere clothe, with the third parte of Waxe, it taketh out the cold of any member, what so euer, beyng putte therevpon for a long tyme, with refreshyng it. Jt is hotte in the second degree, and moiste in the first.

The complexion that it hath.

Of the gumme called Tacamahaca.

Of the Tacamahaca.

AND also thei doe bryng out of the new Spain an other kinde of Gumme or Rosine, that the Jndians doeth call *Tacamahaca*, and the same name did our Spanyardes giue it, it is Rosine

taken out by incision of a tree, beyng as greate as a Willowe Tree, and is of a verie sweete smell, he doeth bryng forthe a redde fruite, as the seede of Pionia.

How the Indians doeth vse it.

Of this Rosine or Gumme, the Indians doeth muche vse in their infirmities, chiefly in swellynges in any parte ofthe bodie, where thei be ingendred, for that it dissolueth, ripeneth, and doeth marueilously desolue them. And euen so, it taketh awaie any maner of greefe, that is come of a colde cause: as humours, and windinesse, this the Indians doeth vse very commonly, and familiarly. And for this effecte the Spanyardes hath brought it.

The propertie that it hath.

His colour is of the colour of *Galnano*, and some doeth saie that it is thesame, it hath white partes like to *Amoniaco*, it is of a good smel, and his tast is the like, so muche that beyng caste vpon hotte burning coles, & giuyng the smoke therof at the nose, of a woman that doeth sound or els hath lost her vndersta̅dyng by suffocation of the Mother, it doth cause her to come quickely, and easely to her self. And the Rosine putte to her nauell, after the maner of a plaister, it causeth the Mother to kepe in her place, and the vse thereof is so muche emongst women, that the moste parte which is spente thereof, is for this effecte, for that thei doe finde them selues very well with it, takyng awaie from them all maoer of chokynges of the Mother, and comfortyng the stomacke. Some that bee curious doeth adde therevnto Ambar and Muske, and so it is better then it alone. It is alwaies fired, without meltyng of it self, vntill that it bee all wholie wasted.

Good for the deseases of the Mother.

In any maner of greef.

And where it doeth moste profite, is for to take awaie any maner of greefe, caused of colde humours and windie, and beyng applied vnto them in maner of a plaister, it doth take them awaie, and dissolueth them with greate admiration: it doeth cleaue in suche sorte, that vntill it hath doen, and wrought his effecte, it can not bee taken awaie, and the self same it doeth, beyng put vppon swellynges, for that it consumeth

consumeth and desolueth them,and if there bee any disposi-
tion to ripen them,it doeth it,and very quickly.

Jt hath also for a remedy verified, and experimented, *The vertue*
that it doeth profite muche in Reumes, and Runnynges, *that it hath.*
where so euer thei goe, as also it taketh them awaie, put-
tyng a small peece of linnen clothe with this Rosine, be-
hinde bothe the eares, or the eare of the parte whiche run-
neth, for that it doeth restraine the runnyng of them: and
put vnto the temples of the heade, in maner of a plaister,it
doeth with holde the runninges and the flure,that runneth
to the eyes,and to the partes of the face,it taketh awaie the *In the tothe*
tothe ache,although that the tothe bée hollowe,by puttyng *ache.*
a little of this Rosine into the hollowe,and if therwith the
rotten tothe be burned, it maketh that the corruption goe
no further, and beyng put after the maner of a plaister in
the hollownesse of the necke,or grœf of the shoulders,it ta-
keth awaie the paines,mingled with the third parte of sto-
macke, and a little Amber made in a plaister, for the sto-
macke,it doeth comfort, and causeth appetite to meate: Jt *It cõforteth*
helpeth digestion,and dissolueth windinesse, after the same *the stomack.*
sort put vpon the moulde of the head, it comforteth,and ta- *In the griefe*
keth awaie the paines thereof. Jn the Sciatica, or paines *of the heade.*
of the hippes putte therevnto,the effecte thereof is greate: *In the Scia-*
and likewise it is so in all paines of the ioyntes:and in any *tica.*
paine of the bodie where so euer it be,chœfly if it be of cold
humours,or mixt: For because with his resolution,it hath
partes of bindyng, that doeth giue a marueilous comfor- *In the griefe*
tyng in ioyntes,or in hurtes of Senewes, puttyng that a- *of the ioints.*
lone,it doeth heale and cure them, for it is greate the expe-
rience,that we haue of it ingenderyng forthe with matter
it taketh awaie an extreme colde: ordinarily it is applied *In the hurtes*
to all grœfes: J doe mingle it therewith the third parte of *of Senewes.*
yeallowe waxe,for thatit will be applied the better,and the
vse thereof is so celebrated, that the people knoweth no o- *In all grefes.*
ther remedy for any grœf,but the vse of this Rosine,so that

it

His complexion.

it bee not inflamations very hotte, and also in them after the first furie is paste, and the fearcenesse thereof, it doeth profite muche for to dissolue the reste, it is hotte in the beginnyng of the thirde degree, and drie in the seconde.

Of the Gumme Caranna.

Caranna.

They doe bring from the firme Lande, by the waie of *Cartagena*, and number *de Dios*. A Rosin of the coulour of *Tacamahaca*, somewhat cleare, and thinne, called in the Indians language, *Caranna*, and this woorde and name our Spaniardes haue geuen it, and it hath in maner the smel of the *Tacamahaca*, although it be somewhat more strong of smell, it is verie oylie, and so it clingeth faste without meltyng. For the clammines that it hath, it is a newe Medicine, and brought hither about a tenne yeres past, and the Indians doe vse it in their infirmities, against swellinges, and in all maner of griefes, and now in our partes it is muche exteemed, for the greate effectes that it doth worke.

The vertues that it hath.

It doeth profite and heale the same infirmities, that the *Tacamahaca* doth, but it doth his woorke more spedily, so that many infirmities, wherein the *Tacamahaca* doth not so muche effect, the *Caranna* doth easely heale, There was one that did suffer paines of a shoulder, the whiche paines hee had suffered a long tyme, in suche sorte, that he coulde not sturre his Arme, he hauyng vsed a great tyme the *Tacamahaca*: yet he healed not, vntill he had putte thereunto the *Caranna*, and therewith, in three daies he remained whole,

It healeth an olde greef of the shoulder.

In the grefes of the ioints.

in the griefes of the Joyntes, and the Gowte *Arthetica*, it doeth a merueilous effecte, beyng applied vnto the griefe, so that it bee not an inflamation, of verie hotte Humour, it taketh it awaie, with muche easines. In olde swellinges, as well in humours as in windes, it dissolueth and doth dissolue them, in griefes caused by defluxe or run-

In swellings.

nyng

ning of could humoꝛs oꝛ mired, it doth a meruellous effect, in all paines of the Sennowes, and griefe of the head. and griefes that there of doth pꝛoceede it doth pꝛofite muche. Surely, it is a medicine to diſſolue and to take awaie griefes of greate efficasie, and doth make his woꝛke with great certaintie in newe greene woundes, eſpecially of the Sennewes, it doeth muche pꝛofite, and greatly in ioyntes, in the whiche I haue ſeen doen onely therewith very greate woꝛkes, it is an intercepting to ſtaie the fluxe and runnyng of the eyes, and other partes applied behinde the eares, and in the temples of the head, it is verie fattie and oyſie, and hot in moꝛe then in the ſeconde degree.

In griefes of Senewes.

In new woũdes.

It ſtaieth the runnyng of the eyes.

And it is to be noted, that all theſe Roſines the Jndians doe gather them by waie of Jncision, by geuyng cuttes in the Trees of whiche foꝛthwith the licour doth doꝛoppe out, and from thence they gather it.

Note.

Of the Oyle of the Figge Tree of Hell.

FRom *Geliſco*, a Pꝛouince in the new Spaine, they dooe bꝛyng an Oyle oꝛ Licour, that the Spaniardes haue called, oyle of the Fig tree of Hell, foꝛ that it is taken out of a tꝛie that is no moꝛe noꝛ leſſe then our Figge Tꝛee of Hell, aſwell in the Leafe, as in the Fruite, it is the ſame that we doe commonlie call *Chatapucia*, oꝛ *Cherua*, it is alſo milkiſhe as ours is, foꝛ that it is moꝛe burnyng in the Jndias foꝛ the groſenes of the earth.

Oyle of the Figge tree.

The Jndians doe make this Oyle as *Dioſcorides* doeth ſhewe, in the firſt booke the. xxx. Chapter, that is to pounde the Seede, and ſeeth it in water and after it is ſodden, then gather the Oyle that ſwimmeth vppon it, with a Spoone, and this is the maner to make Oyle of fruite and Seedes, and Bowes of trees, it is verie muche frequented and vſed of the Jndians, foꝛ expꝛeſſion oꝛ wꝛingyng out the Joyſte,

How this oyle is made.

Hit vertues and effectes.

Cures ingenerall.

It taketh awaie the paine.

It healeth a windy dropsie.

In griefes of the stomake and Colike.

In griefes of the Iointes.

It healeth soares.

Historie.

It vndoeth apilations.

they doe not knowe how to doe it, for lacke of knowledge, this kind of oyle principally is better taken out this waie, then by expression. This Oyle hath greate vertues, as by the vse thereof hath bene seene, as well in the Indias, as in our partes, and all that I will saye, is with verie greate experience, of muche vse thereof in may persones, it doeth heale and cure all infirmities caused of could humors, and windines, it doth dissolue all hardnes with mollificatiõ, and all inflammations beyng windie, it taketh awaie all maner of paine in what parte soeuer it bee, chefly if it come by any colde cause, or windines, for that in this, it maketh a merueilous worke, dissoluyng greate windines, wheresoeuer they be, and especially in the bellie, and with this they doe heale a windy Dropsie, & likewise all kindes therof, annoyting therewithall the Belly, and Stomacke, takyng some dropes thereof with wine, or other licour appropriated, that it may auoide the cetrine water, and make the winde to bee expelled, and if they doe put it in any maner Glister, or Medicine, geuen so it doeth auoyde out the cetrine water, and doth expell Windes with more assurance then any other Medicine. In the griefes of the Stomake of cold humors, and windes, and Colicke, it maketh great effect, anointing therewith, and taking some droppes thereof, and principally they do this in that mortal disease called the *Ileon*, which is a certaine filthines that purgeth at the mouth. It doeth auoide fleame principally, in griefes of the Iointes certain dropps of this Oyle taken with the broth of some fat foule, it doth empt awaie the humor that doth cause the paine, it doth heale the olde sores of the head, that doth yelde muche Matter.

A Gentleman that did vomit his Meate for many yeres did anoynt his stomake, with this Oyle, and therewith did heale and neuer vomited againe, it doth vndoe Opilacions of the inner partes of the body, and of the stomake, and of the Mother, anoynting it therewith. And vnto young chil-

dren

dyen and Boyes, that can not goe to the Stoole, a noynteyng the lower parte of the Nauill with this Dyle it doeth prouoke them to the ſtoole, and if they haue wormes it doth expelle them and killeth them, chiefelie if they geue them a droppe or twoo with Milke, or with ſome fat groſſe thing. And for thoſe that haue loſt their hearing, it cauſeth it to be reſtored to them, with a merueilous worke. As it hath bene ſeen by many experiences. In griefes of Joyntes, and in Griefes of ſwellynges, ſo that it come not of a verie hotte cauſe, it taketh them away & doth diſſolue them, any of the members beyng drawen together, & annoynted with this Dyle: they doe extende and the Sinowes be mollified with it, takyng awaie the griefe if that there be any, it taketh awaie any markes or ſignes, whereſoeuer they bee in the face, principally, and the Morphewe whiche women many tymes bee troubled withall, anointyng with this Dyle, it doth take it awaie, and conſumeth it, not with litle content of them that vſe it, it is hotte in the firſt parte of the thirde degree, and moyſt in the ſecond.

It maketh them goe to the ſtoole.

For them that haue loſt their hearyng.

In griefes of the Ioyntes.

For the mẽbers drawen together.

It taketh any markes or ſignes of the face.

His complexion.

Of the Betumen vvhich is a kind of Pitch.

Betumen.

THere is in the Iſlande of *Cuba*, certaine Fountaines at the Sea ſide, that doth caſt from them a kinde of blacke Pitch of a ſtrong ſmell, whiche the Indians doe vſe, in their colde infirmities, oure people doe vſe it there to pitche their ſhippes withall, for it is well nere like vnto Tarre, and they doe mingle therewith Tallowe, for to make it Pitch the better. I do beleue that this is *Napta*, whiche the auncient writers doe ſpeake of, *Poſſidonio* doth ſay, that there are twoo Fountaines in Babilon, one white and the other blacke.

Napta.

This that they doe bryng from the Indias, we doe vſe

His vertues

it grieues of the Mother, for that it doeth reduce the Mother to her place, and if it rise on heigh, then put it to the Nosetrelles, and if it come doune to the iswer partes, puttyng thereto a wet Tent, with this Pitche, it causeth it to goe vpwarde, to his place, and so likewise it doeth profite, beyng applied to colde Infirmities, as the other Medicines whiche we haue spoken of, it is hotte in the seconde degree, and moist in the first.

Of liquid Amber and the Oyle of liquid Amber.

FRom the newe Spaine they doe bring a Rosine that we do call *Liquid Amber*, & one like Oyle ỹ we do call Oyle of *Liquid Amber*, that is to say, a thyng that we doe moste set by, and precious as *Amber*, or Oyle thereof, both of them beyng of sweete smell, and of good sauour, and especially the Oyle of *Liquid Amber*, whiche hath his sauour more delicate and sweete then *Amber*. A Rosine taken out by incision of certaine trees verie greate and faire, and full of leaues, whiche is like to Euie, and the Indians doe call it *Ococoll*. It doth carie a thicke rinde, of the colour of Ashes, this rinde beeyng cut, it doth cast out the *Liquid Amber* thicke, and so the doe gather it, and because the rinde hath a smell very swæt, thei doe breake and mingle it with the Rosine, and when it is burned, it hath a better smell, in so muche, wheresoeuer the tries are, there is a moste swete smell through all the fields.

What liquid Amber is.

Historie.

When the Spaniardes came the first time, to that place where it groweth, and did feele suche sweete smell, they thought that there had been spices, and trees thereof.

The vse of it.

There is brought muche quantitie of *Liquid Amber* to Spaine, in so muche that they doe bringe many Pipes, and Barelles full thereof to sell for Merchaundise, for here they doe profite thereof, to perfume in thinges of sweete

smelles,

smelles, wasting it in place of *Storacke*. For that the smoke and smell doth seeme to be the same, and also they doe put it into other confections of sweete smelles to burne, and such like thinges, it doeth caste from it so muche smell without burnyng of it, that whersoeuer it be, it can not be hidden, but doth penetrate many houses and stretes with his swete smell, when there is quantitie of it.

His workes and effectes.

It serueth muche in medicine, and doth therein great effect, for that it healeth, comforteth, dissolueth, and mittigateth the payne, putte to the Mouide of the heade by it self, or mingled with other thinges. *Aromaticall*, it doth comforte the Braines, and taketh awaie the paines of any maner of griefe, proceadyng of a could cause, put after the maner of a Plaister thereunto, it doeth also mittigate, and take awaie the paines. In griefes of the Stomake, it doth a meruellous effect, applied after the maner of a Stomacher. For that it doeth comfort the Stomake, and doth dissolue windes, and doth helpe digestion, and doth take awaie indigestions, it causeth the meate to be well digested, it geueth lust to eate, it is made of *Liquid Amber*, spread abroad vpon a sheepes skinne, in the forme of a breastplate, mingled with a little *Storake*, *Amber*, & *Muske*, it is a plaister which doth profite muche in all that I haue saied, there is knowen of this plaister verie greate experience, in this Citie, for the good effect that it doeth, it is hot in the ende of the seconde degree, and moyst in the first.

A marueilous plaister.

Of this *Liquid Amber* there is taken out the Oyle that is called of *Liquid Amber*, the whiche in his smell is more sweet, it is taken out of the *Liquid Amber* when it is newly gathered, puttyng it in parte where it may distill of it selfe, (the more subtill) is the perfectest and best of all.

Of the Oyle of Liquid Amber, and how it is made.

Others there be that do presse it, because the more quantitie thereof maye bee taken out, and they doe bryng it for merchaundise, for that they doe dresse Gloues therwith for the common people, and in this there is muche spent.

The vſe of it in medicine.

It is vſed in Medicine foꝛ manye diſeaſes, and it is of greate vertue foꝛ to heale colde diſeaſes, foꝛ it healeth excellently well, all parties whereſocuer it be applied, it doth diſſolue and mollifie any maner of hardnes, takyng awaye the paines, it doeth diſſolue the hardnes of the Mother, and doth open the opilacions. It doth pꝛouoke the monthly oꝛder of women, and it doeth make ſofte anye maner of harde thyng, it is hot welnere in the thirde degree.

Note.

And it is to be noted, that many doe bꝛyng this *Storacke* ſo thinne frō the Indias, not ſo good, foꝛ becauſe that thei make it of the bowes of the Trées, cut in péeces, and ſodden, and they doe gather the fatnes that is vpon it, and that the Indians doe ſelle the buddes of the Trees where the *Liquid Amber* is taken out, made in handefulles, the Indians do ſel in their market places, foꝛ to put amongeſt their Clothes, whiche cauſeth them to ſmell, as of the water of Angelles, and foꝛ this effect the Spaniardes doe vſe it.

Of the Balſamo.

THey doe bꝛyng from the newe Spaine that licour moſt excellent, which foꝛ his excellencie and merueilous effectes, is called *Balſamo*, an imitation of the true *Balſamo*, that was in the lande of Egipt, and foꝛ that it doeth ſuche greate wooꝛkes, and doeth remeady ſo many infirmities, that there was giuen to it ſuche a name, it is made of a tree greater then a Powndgarned Trée, it carrieth leaues like to Nettles: the Indians doe call it *Xilo*, and we do call the ſame *Balſamo*. It is made twoo maner of waies, the one is by the waie of inciſion, cuttyng the rinde of the tree, which is thinne, geuyng hym many ſmall cuttynges, of the which there commeth out a clammiſhe licour: of colour white, but it is little and moſt excellent, and very perfite, the other faſhion is: that the Indians doe vſe to take out licour of the

trees,

trees, which is a common vſe amongeſt them, they do take the bowes and the greate peeces of the tree, and doth make them very ſmall, as they can, and doe caſt them into a great Kettle, with a good quantity of water, & do boyle them: vntill they ſee it ſufficiently doen, and afterwarde they let it coole, and gather vp the oyle that doth ſwimme therevpon with certaine ſhelles, and that is the *Balſamo* that cometh to theſe partes, and that commonly is vſed, his colour is Alboyne, whiche is likened to blacke, it is of moſt ſweete ſwell, & very excellent. It is not conuenient noy it ought to be kept in any other veſſel then in ſiluer. (Glaſſe oy Tinne oy any other thing glaſſed, it doth penetrate) and doth paſſe thyough it, the vſe thereof is onely in thinges of Medicine, and it hath been vſed of long tyme, well nere ſince the new Spaine was diſcouered, foy that incontinente the Spaniardes had knowledge of it, becauſe they did heale therwith the woundes that they did receiue of the Indians: beeyng aduiſed of the vertue therof by the ſame Indians, and they did ſee the ſaide Indians heale and cure themſelues therewith.

When it firſte came into Spaine, it was eſteemed in as muche as it was reaſon it ſhould be, foy that they did ſee it make marueilous woykes, one ounce was woythe tenne Duccates and vpwardes, and nowe it is better cheepe, the firſt tyme that they caried it to Rome, it came to be woythe one ounce, one hundyeth Ducates, after that they byought ſo muche and ſuche great quantity, that it is nowe of ſmall valewe, this doeth the aboundaunce of thyngs, and when it was verye deere all meune did pyofite of the vertue of it, and after it came to bee woythe ſo vile a pyice: it is not ſo muche eſteemed, beeyng the ſame *Balſamo*, and the ſelfeſame, that it was, when it was woythe one hundyeth Duccates the ounce, ſuerly if the Indias had not beene diſcouered, but foy the effect, to ſende vs this merueilous licour, the labour had beene well employed, whiche our Spaniardes

The eſtimation that it was taken in

Note.

Note.

des haue taken, for that the *Balsamo* that was vsed to bee had in Egypte, it is many peres that it failed, because the Vine from whence it came, dried vp, wherby you haue now none in the worlde. Our Lorde God did thinke it good in place of that to geue vs this *Balsamo*, of the newe Spaine, the whiche in my iudgement in Medicinall vertue, it is no lesse then that of Egypte, accordyng to the greate effectes that wee doe see in it, and the greate profite that it doeth, whiche we doe see in Medicines, in three waies, that is to say, it is taken at the mouth, or it is applied outwardly, or it serueth in thinges of Surgery, taken in the mornyng fasting, it healeth the shortnes of breath, it taketh awaie the diseases of the Bladder, it doth prouoke the Menstrues of Women taken and applied with a Tente, it taketh awaie the olde paines of the Stomake, lickyng certaine droppes thereof in the mornyng fastyng, laide vpon the palme of the hande, and so continued: it doeth comforte the Stomake, it doth rectifie the Liuer, it maketh a good colour of the face, it maketh a good breathyng, it openeth the Breast, it vndoeth opilations and conserueth youth. I knowe a persone of muche estimation that did vse it, and beyng of great peres: did looke like a young man, and liued after he vsed it without occasion of any euill. they whiche haue beene troubled with a drie cough haue vsed it, and to some it hath doen profite, and some gentle women that haue not brought for the children, haue vsed it in Tentes for to pourge the Mother, and it hath doen them good.

The effectes that it doth taking it at the mouthe.

Historie.

The effectes that it doeth applyng it outwardly.

It hath beene also applied outwardlye in all maner of griefe caused of could humours, or of windes. For that beyng continued, it taketh awaye verye well anye maner of griefe, applied hot, with a little fether, and puttyng thereupon a clothe wet of the selfe same *Balsamo*, it is dissoluatiue, and so it doth consume and vndoeth swellynges colde and olde. It doeth comfort any parte where it is put vnto, the foreparte of the head it doeth comforte merueilously, and

and doeth take awaie the paines thereof, consumyng any maner of humour or colde that is in it, it taketh awaie the Palsey by annoyntyng the foreheade and necke, and the partes that bee impotente, and it doeth profite in all infirmities of Senewes, and shrinkynges of them. Put vnto the Stomacke it helpeth the digestion, and doeth comforte, dissoluyng windinesse, and if there bee any opilation, it doeth desoiue it. And also the opilations of the inner partes it doeth mollifie and soften, it taketh awaie the paine of the Stone in the Kidneis or Raines, beyng putte hotte vppon the paine, in the paines of the Beally or stomake causeb of colde or windes, beyng put thereunto hot, or laied vpon hotte bread taken out of the Ouen, it taketh them away: It prouoketh Urine, and to them that can not pisse, applyng it outwardly: and takyng a fewe droppes thereof it doeth vnloose, and putteth it out, in the paines of the ioyntes it doth merueilous effect, and in this it hath a special prerogatiue, in especially for the *Sciatica*, it doeth dissolue any maner of hardnes or swellyng that remaineth in any suche griefe, in paynes of the Senowes it is a merueilowes remedy for all runninges of fluxe, it doth dissolue and heale.

This *Balsomo* being aplied in thinges of Surgery, doth great effectes, of it self, or mingled any other way with medicine, that hath vertue to doe the effecte whereseouer it is applied, and for to shewe all his vertues it will bee verye large. I doe remit it to hym that shall vse it, that he maye make the mixture that shall be necessary and conuenient.

The *Balsamo* is verie common: and a vsed remedy for woundes being newe, for that it doth cure them by the first intention, glewyng together the partes without makyng matter, and where there be brewses that can not be glewed together, it doeth a verie good worke, makyng his digestion with readines, and the rest of the woorkes that doeth appertaine to Surgery, it doth that whiche is conuenient

The effect that it doth in thinges of Surgery.

vntill the woundes bee whole, and for this cause the vse thereof is a common Medicine in all surgery of poore folkes: Seeyng that with one medicine all effectes is doen therewith, beyng necessarie, and it is a common thing to saie, that when one is hurte, let *Balsamo* be put thereunto, and so they doe, and it doth heale, in the woundes of Sennowes it maketh a merueilowes effect, for that it doth both cure and heale, it healeth better then any other Medicine doth, it resisteth colde, the woundes of the hedde it healeth verie well, not hauyng the Scull broken, nor perished.

Any maner of woundes beyng freshe it doth heale them in any parte of the body whersoeuer they be, so that there be no more in it but a simple wounde. In ioyntes what maner of wounde soeuer it be, it doth make maruellous worke it is very common the vse thereof in this Citie, in thinges of woundes. For that you haue fewe houses, but you haue *Balsamo* in theim for this effecte, so that in woundyng of any persone furthwith they goe to the *Balsamo*, for with little quantitie thereof they doe cure and heale, and many tymes with puttyng of it once euery thirde day, they do finde the wound whole. In olde sores aplied by it selfe, or with any other Dyntment, it doeth mundifie and cloase them vp with flesshe.

In large feuers *Paroxismales* beyng put halfe an howre before the colde doeth come, vppon the moulde of the heade very hotte, and beyng very well couered with clothes, and takyng forthwith fiue or sixe dropes thereof in wine, it taketh a waie the colde, in three or foure tymes that they doe it, it is of a sharpe sauour and sumwhat bitter, whereby is seene the drie partes and comfortatiue that it hath, it is hot and drie in the second degree.

Of the herbe of Ihon Infante for woundes.

I will not let to write of a certaine Hearbe, that the conquerors of the newe Spaine do vse for the remedy of their woundes, and shottes of arrowes, the whiche for them was a greate remedy in their troubles, and it was discouered by

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an Indian, whiche was Seruaunte to a Spaniarde called Ihon Infant. He was the firſt that vſed thereof, they did call it, and doe call it at this preſent daie, the Herbe of Ihon Infant, this hearbe is little, thei gather it græne, and beate it, and ſo they put it ſimply vpon the wounde, it doth reſtraine and ſtop the bloud, and if it be a wound in the fleſhe, it doeth cauſe hym to growe together, and healeth hym by glewing the partes together, the woundes and the Senowes, and other partes it doth comforte, mundifie, and ingender fleſhe in them vntill they be whole, and becauſe they doe not finde this hearbe in all places, they doe bryng it made in pouder, for that it doeth the ſame effecte as beyng greene, and the pouder doth it better then the hearbe.

As this herbe is, ſo haue you many other in all the other partes of the Jndias, that hath the ſame and other properties that doth marueilous effectes: and for to write of euerye one of them perticularly, it were needefull to make a greater volume, then wee doe pretende in this that we ſhall treate of.

Three thynges they doe bryng from our Occidentall Jndias, whiche at this day be celebrated in all the world, & with them they haue made and doe make the greateſt effectes that euer was made in Medicine, and neuer the like made, in any other Medicine, that vnto this daie hath bëen knowen. For that the office of all thrée is to cure infirmities beyng without remedy incurable, and to doe the effectes that doe ſeeme to be thinges of wonder, and this is notorious, not onely in theſe partes, but in all the worlde: the whiche thinges are the wooddе that is called *Guaiacan*, the *China*, and the *Sarcaparillia*. And for that it doth ſeeme that the *China* doth come from Portingall, and that the Portingales doe bryng it frō their Orientall Jndias, and not frō ours, I will ſay what is to be ſaid, forward whē we do ſpeak thereof. And therefore let vs beginne with *Guaiacan*, as of a remedie that firſt came from the Jndias, & as the firſt the

best of all, as experience hath shewed, and the vse thereof in so many yeres.

¶ Of the Guaiacan, and of the holie Woodde.

The wood of the Indias.

THe *Guaiacã* that is called the wood of the Indias, was discouered forthwith, whē the firste Indias was founde, whiche was the Ilande of *Sancto Domingo*, where is great quantitie thereof. There was an Indian that gaue knowledge thereof to his Maister, in this maner. A Spanyarde that did suffer greate paines of the Pore, whiche he had by the companie of an Indian woman, but his seruaunte beyng one of the Phisitions of that countrie, gaue vnto hym the water of *Guaiacan*, wherewith not onely his grœuous paines were taken awaie that he did suffer: but healed verie well of the euill, with the whiche many other Spanyardes, that were infected with the same euill were healed, the whiche was communicated immediatly, with them that came from thence, hether to *Seuill*, and frō thence it was diuulged throughout all Spaine, and from thēce through all the worlde, for that the infection wente sowen abroade throughout, and surely for this euill it is the beste, and the moste chief remedie of as many as hether vnto hath been founde, and with moste assuraunce, and moste certaintie, it healeth and cureth the saied desease, if thei bee well handled, and this water giuen as it ought to bee, it is certaine that it healeth moste perfectly, without turnyng to fall againe, except the sicke man doe returne to tumble in the same bosome, where he tooke the firste.

Our Lorde GOD would from whence the euill of the Pore came, from thence should come the remedy for them. For that the Pore came into these partes from the Indi-

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as, and firste of all from *Sancto Domingo*. The Poxe bee so common emongest the Indians, and so familiare, as the Measelles bée vnto vs, and well nere the moste parte of the Indians, bothe menne and women hath them, without makyng thereof any scruple, and thei came firste in this soxte.

In the yere of our Loxde God 1493. in the warres that the Catholike kyng had in Naples, with kyng Charles of Fraunce, that was called greate heade: in this tyme sir Chxistofer Colon, came from the discouerie that he had made in the Indias, whiche was *Sancto Domingo*, and other Ilandes, and he bxought with hym from *Sancto Domingo*, a greate number of Indians, bothe men and women, whiche he carried with him to Naples, where the Catholike kyng was at that tyme, who had then concluded the warres, foz that there was peace betwene the twoo Kynges, and the hostes did commnnicate together, the one with the other. And Colon beeyng come thether with his Indians, the moste parte of them went with the fruite of their countrie whiche was the Poxe, the Spanyardes beganne to haue conuersation with the Indian women, in suche soxte, that the men and women of the Indias, did infecte the Campe of the Spaniards, Italians, and Almaines, the Catholike kyng had then of all these Nations, and there were many that was infected of the euill. And after the hostes did common together, the fire did kindle in the campe of the kyng of Fraunce: of the whiche did folowe that in shoxt tyme, the one and the other were infected of this euill seede: and from thence it hath spxed abxode into all the woxlde.

At the beginnyng it had diuerse names: the Spanyardes did thinke that it had been giuen them by the Frenche men, and thei called it the Frenche euil. The Frenchemen thought that in Naples, and of them of the Countrie, the euill had bæn giuen them, and thei called it the euill of Naples. And thei of Almaine seyng that of the conuersation of the Spanyardes, thei came to it, thei called it the Spa-

The names that they did put to the euill tree.

Opinions of this euill.

nishe Skabbe, and other called it the Measelles of the Indias, and with muche truthe, seyng that from thence came the euill.

Emongeste the greate Phisitions of that tyme, there was greate opinions of the cause, and originall of the infirmitie. The one sorte saied that it came of the euill Melancholie meates, that the hostes of necessitie had eaten, as wilde hearbes, and muche gardeine hearbes, and rootes of hearbes, Asses, and Horses, and other like thynges, that ingender suche like infirmities, corruptyng and burnyng the bloode. Others there were that did attribute it, to the coniunctions of Saturne and Mars, and they did applie it to the heauenly influence, with this thei did put diuers and sundrie names. Some called it the Leprosie, others Swin Pore, other Mentegra, others the Deathly euill, others Elephansia, without certaine assurance what deseases thei were. For they were ignorannt that it was a newe disease, and they would reduce it to some already knówen and written of, and then commyng to our *Guaiacan*, whose name was put of the Indians, and of them very wel knowen, and so thei had called it and doe call it, in all the worlde, and callyng it also the woodde of the Indias, of this woodde many haue written and muche, one sorte saiyng that it was *Ebano*, others that it was a kinde of Bore, and many other names whiche they haue named, it is a newe Tree and neuer seen in our partes, nor in any other of the discoueries, and as the countrie is newe: so is the tree a newe thinge.

Guaiacan an Indian name.

The description of the Guaiacan.

What soeuer he be it is a great tree, of the greatnes of an Oke: he doth caste out many bowes, the rinde it doeth cast from it beyng drie, greate, and full of Gumme, he hath his hart very greate, it is well neere like to blacke, all is very harde as muche and more then *Ebano* is. It doth caste a little leafe and hard, and euery yere it doeth bryng forthe yeallow flowers, of the whiche they doe ingender a rounde fruite, with little kernelles with in it, of the greatnes of

Medlers

Pedlers, of those Trees there are greate aboundaunce in *Sancto Domingo*.

And after this they haue founde an other Tree, of the kind of this *Guaiacan*, in Saint Jhon *de Puerto Rico*, which is an other Ilande nere to that of *Sancto Domingo*, suche an other træ as he is, sauyng that he is lesse, & the body of the tree and the bowes are lesse, and it hath scarsely any harte, and if it hath any it is very little, and that is in the body of the tree. For that the bowes hath none, it is of more sweet smell and more bitter then the *Guaiacan*, that is nowe vsed in our tyme, for gettyng that of *Sancto Domingo*, and for his marueilous effectes they call it the holye Woodde, and surely with reason: for that it is of a better workyng then that of *Sancto Domingo*, whiche is seen by experience, but that the one and the other is a marueilous remedy, for to cure the desease of the Pore: of the whiche and of euery one of theim the water is made, and it is taken for this infirmitie, and for many others in this forme.

How the water of the wod is made.

They take twelue ounces of the wood made small, and twoo ounces of the Rinde of the same woodde broken, and they cast it to steepe in three Pottels of Water, in a newe pot, that will holde sumwhat more, for the space of xxiiii. houres: and the pot beyng well stopt, they seeth it at a soft fyre of kindled Coales, vntill the two Pottels be sodde awaie, and one remaining. And this is to be seen at the time the water is put to it, puttyng therein one Pottle, they do put in a little Rodde, and they doe marke where the water is of one Pottle, and by that measure and marke they shall see when the twoo is sodde awaie, and the one Pottell remaineth, after the water is sodden, they put it to coole, and doe straine it, and keepe it in a glassed vessell, and forthwith vpon the saide sodded wodde, they cast foure Pottels of water, and they seeth it till one bee sodden awaie, and this water must be strained and kepte aparte: and it must be taken in this forme.

After

The maner to take it.

After that the sicke man is pourged with the counsell of a Phisition, let hym be put into a warme Chamber, and kept from the colde and from ayre, and beyng layed in his bedde, that he take early in the mornyng tenne ounces of Water, of that which was first made well warmed, and let hym be clothed, so that he may sweate wel, and let him kepe his sweat at the least two houres, and after he hath swet, let hym be made cleane of his swet, and take a warme Shirte, and the rest of his Linen clothes, and foure howers after he hath swette, let him eate Reasinges, Almonds and Bisket, and this in reasonable quantitie, and let hym drinke of the water that was made at the seconde tyme, the quantity that he hath neede of, and of the selfe same let him drinke in the day tyme, and eight howres after he hath eaten, let him retourne to take the first water, and let hym take other ten ounces well warmed, and then sweate other twoo howers, and after his sweat let him be made cleane, and then take warme cloathes, and one hower after he hath swet let hym make his supper of the same Reasings, Almonds, and Bisket, and drinke of the seconde Water, this order he muste haue the first fiftene daies, excepte he hath notable weakenesse, and in suche case he must bee succoured with geuyng hym to eate of a little Chiken, ioyntly, with the rest of the Diet, and in them that be leane, that can not beare so much Diet, it is sufficient that they take it for nine daies, and at the ende of them he may eate a little Chiken rosted, and if in case the sicke man be debilited, and that he can not suffer the Diet, let hym haue from the beginnyng a very small Chiken, goyng forward increasyng in the proces of tyme, and beyng past the 15. daies, let hym retourne to pourge himselfe at the sixtine daies, and let him take the waight of fiue shillinges of the substaunce of *Canafistola*, taken out by Strainer or other thinge respondent thereunto, and that day let him drinke no stronge Water, but of the simple, and the next day after the Purgation, let him retourne to take

according

accoꝛdyng to the afoꝛesaied oꝛder. Taking in the moꝛning and in the euenyng the stronge water with his sweatings, and eatyng and dꝛinkyng the same. Sauyng that in place of a Chiken he may eate halfe a rosted Pullet, oꝛ sumwhat moꝛe, & this second tyme let hym take it foꝛ other xx. daies, in the whiche time he may go rising in his chamber, beyng apparelled and kepte warme. And at the ende of them, hee shall retourne to pourge hym selfe an other tyme, and hee must haue a speciall care to keepe good oꝛder, and after hee haue taken the water foꝛ other foꝛtie daies, keepyng hym selfe from Women and from Wine especially, and in place of Wine, that he dꝛinke the simple water of the wood, and if hee will not doe it, then dꝛinke of water sodde with Anis seede oꝛ Fenell seede, suppyng little at night and eating no flesshe.

This is the beste waie that the water of the wood should be taken, whiche doeth heale many infirmities incurable, where other Medicines could not doe this effecte, and this water is the beste remedy that is in the woꝛlde, foꝛ to heale the disease of the Poxe, what so euer oꝛ of what kinde so euer it bee, foꝛ that it doeth vnꝛoote it, foꝛ euer without any moꝛe commyng againe. And in this it hath his pꝛincipall pꝛerogatiue and excellencie, this Water is good foꝛ the Dꝛopsy, foꝛ the shoꝛtnes of bꝛeath, foꝛ the Falling sicknes, foꝛ the euill of the Bladder, and of the Raines: foꝛ the paynes of the Joyntes: foꝛ all euils caused of colde Humoꝛs: foꝛ vētositie, and foꝛ large and impoꝛtunate diseases, where the oꝛdinarie benefites of Phisitions hath not pꝛofited. Chifely it doth pꝛofite where the euill dispositions be, that haue pꝛocæded at any tyme of the euill of the Poxe. There be many that with this wood haue made manye mixtures, makyng Syꝛropes thereof, and surely it doth good effect. But my iudgemente and opinion is, that hee whiche shall take the water of the wood, let hym take it in the maner as it is saide, without any minglyng thereof, foꝛ that by expe-

The diseases that this water doth heale.

perience it hath been seen so to make the better worke, this water maketh good the teeth, makyng them white, and affirmyng and fastning them, by continuall washing of them, it is hot and drie in the second degree,

Of the China.

THe Seconde Medicine that commeth from our Indias, is a roote called the *China*, it doth seeme that I should slaunder it, to say that the *China* is in our Occidentall Indias, commonly the Portingales doe bring in from the Orientall Indias.

China of our Indias.

By this you shall understande, that Syr Frauncis *De Mendosa*, a worthy Knight, when hee came from the newe Spaine and Peru, he shewed to mee a greate Roote, and other little rootes, and he asked mee what rootes they were, I aunswered that they were Rootes of the *China*, but that they did seeme to mee to bee very freshe. Hee saied to mee, that so they were, and that it was but a little tyme past that thei had bæn gathered and brought from the new Spaine. I did maruell that they had it there, for I did beleue that in the *China* onely it was, hee saide vnto mee, that not onely there was in the newe Spaine *China*: but that also wee should see brought great quantitie of Spicerie from the place the whiche that *China* came from. And I did beleue it when I sawe the contratation that hee made with his maiestie, for to bring to Spaine greate quantitie of spicerie, that he had begunne to set and to plante, and I sawe græne Ginger brought from thence as also the *China*.

Historie.

The whiche is a Roote like to the roote of a cane with certaine knottes within it, is white, & some with the whitenesse haue an albayne colour, it is red without, the beste is the freshest, that whiche hath no holes, and if it be weightie, and not wormeeaten, and that it haue a fatnes as if it wer spongeled, and it hath an vnsauery tast. This Roote doeth

growe

growe in the *China*, whiche is the Orientall Indias neere to *Siria* and *Siricana*. It groweth neere to the Sea, onely with the roote they do profite themselues, with the whiche the Indiãs be healed of greuous diseases. And so they haue it in great estimation, they doe heale all maner of large diseases therewith: and also the sharpe diseases: especially Agues with the Water of it, prouokyng Swets, and by this waie they heale many. It doeth prouoke Swet marueilously.

It is well nere xxx. yeres that the Portingales brought it to these partes with greate estimation, for to heale all maner of diseases, and in especially the disease of the Pore, in the whiche it hath doen great effectes, and the Water is geuen in this forme. *Historie.*

The sicke person beyng pourged as is most conuenient, they shall take one of the rootes and cutte them small vnto the thicknes & greatnes of a three peny pece, and so beyng cut: they shall waie one ounce, and caste it into a newe Pot, and thereupon they shall put three Pottels of Water, and it shall be a steepyng there xxiiii. howers, and the Potte beyng stopt, let it seeth at a soft fire of kindled Coales, vntill halfe be sodden awaie, and one Pottell and halfe remaine, and this is to be knowen by the order of the Measure as aforesaide, in the Water of the Wood. And after that it is colde, let it be strained and kept in a glassed vessell. There must bee care taken, that it stande in some hotte or warme place neere to the fire, for that therewith it doeth preserue the better and dureth longer tyme, before it be corrupted. *The maner how to giue the water of the China.*

The sicke man being put into a cloase conuenient chamber, he shall take in the morning fastyng tenne Ounces of the saied water, as hote as he can suffer it, and he shall procure swet, and he shall kæpe it two howers at the least, after the swet he shall be made cleane, and he shall take a Shirte, and cleane clothes, and warme them, hee shall lye twoo or three howers in the bedde quietly, after he hath sweat. And *How it must be taken.*

after lette hym apparell hymſelf, and beyng well warmed he ſhall remaine in his Chamber, in the whiche he ſhall bee keapt from the colde and ayre, with all the pleaſure of good company and conuerſation, he ſhall eate at xi. of the clocke, halfe a Chiken ſodden, or a quarter of a Henne, with little Salt. At the beginnyng of Dinner he ſhall drinke a diſhefull of Brothe, and forthwith he ſhall eate of the Pullet. At the beginnyng a little, and he ſhall ende with Warmelade. The drinke ſhall be of the water he tooke in the mornyng, for that here is no more then one water, hee may at the beginnyng after the Brothe is taken, beginne to eate Reaſinges, without their little Graines, or Preunes without their ſtones, the bread muſte be of the Cruſte of bread, well baked, or Biſket. If he will drinke in the daie tyme, he may dooe it with takyng of a little Conſerua, and drinke of the ſame water, and beeyng eight howers paſt his Dinner, let him lye downe in his Bedde, and take other tenne Dunces of the ſame water, the whiche beyng hotte he may take, and procure to ſweate, two howers after he hath ſwet, let hym be made cleane, and take a cleane ſhirte, and cleane clothes warme, and after one hower let hym ſup with Conſerua, Reaſinges and Almondes, with ſome Biſkette, and drinke of the ſelf ſame water, and laſte of all Warmelade, vpon the whiche he may not drinke. This he may continue xxx. daies continually, without neede of anye more Purgation then the firſt, and he may ſit vp, ſo that he go wel cloathed, taking in this tyme all content and mirthe, and keeping hym ſelfe from all thinges that maie offende hym.

Note. After that he hath taken this water in this ſort, he muſt keepe good order, and good gouernement for fortie dayes continually. And he muſt drinke no Wine, but water made of the *China*, that was before ſodden, the whiche they ſhall keepe after it is ſodden, putting it to dry in a ſhadow place, and that *China* beyng drie, muſt be kept to make water for other fortie daies, to drinke after the takyng of the water.

Setting

Setting one ounce thereof in three Pottels of water vntill one halfe be ſodden awaie, and this water let him drink continually. And aboue all thynges let hym keepe hym ſelf from Women, he muſte alwaies haue care, that as well in the water of xxx. daies, as in the water of the fortie daies, that the *China* be in the Water xxiiij. howers before it bee ſodden.

The diſeaſes that be healed with this water.

There be many diſeaſes healed with this water, all kind of euill of the Pore, all olde Sores, it doth vndoe all ſwellinges and knobles, it taketh awaie the paines of the Iointes, that they call the Arthetica Goute, and any other kind of Goute that is in any perticuler member or place, and eſpecially the Sciatica, it taketh awaye olde paynes of the head and of the ſtomake. It healeth all maner of runnings of Rewmes, it doth diſſolue Opilations, and doth cure and heale the Dropſie. It maketh a good colour in the Face, it taketh awaie the Iaundies, and all euill complexion of the Liuer, it doeth rectifie, and in this it hath a greate prerogatiue. And by this meanes theſe infirmities are healed. It healeth the Palſie and all diſeaſes of Senowes, it healeth all diſeaſes of Urine, it taketh awaie Melancholie, and all infirmities cauſed of colde diſeaſes. It doeth comforte the ſtomake, it doth diſſolue windes merueilouſly, alſo Agues long and ſharpe. As quotidians, takyng this water as it is cõuenient, it doeth roote them out, and taketh them awaie. The whiche thing it doeth by prouokyng of ſwet, in this it doth exceede all other Medicines, and ſome will ſay that in Peſtilent Agues by prouokyng ſwet it healeth them. It is drie in the ſeconde degree with very little heate, the which is ſeen by the other Waters of the Wodde. And *Sarcaparillia* whiche doth heate and geueth drieth: this doth not, nor leaueth any impreſſion of heate.

His complexion.

Surely it is a notable Medicine, in the whiche I haue founde greate effectes for the Diſeaſes whiche I haue ſpoken of.

Note.

Of the Sarcaparillia.

The tyme since that the Sarcaparillia came.

THe *Sarcaparillia* is a thyng come to our partes after the *China*. It may be twenty yeres that the vse therof came to this City. It first came from the new Spaine, and the Indians did vse it for a great Medicine, with the whiche they did heale many & diuers diseases.

The description of the Sarcaparillia.

It is a Plant whiche doth cast many Rootes vnder the grounde, beyng of a yearde long, and of the colour of a cleare Tawnie, and some tymes the Rootes goe so deepe: that to take them out all, it is needefull to digge a mans length. He doth calle certaine bowes full of knots, that quickely they doe dye, and we know not that they haue caried flowers of fruite.

Sarcaparillia of the Hũduras.

After that the *Sarcaparillia* of the newe Spaine was founde: there was also found in the Hunduras, an other sort beyng better, and of better effectes, it is knowen to bee of the Hunduras, because that it is of colour Tawny, and groser then that of the newe Spaine, the whiche is white, and sumwhat like to yeallowe, and more small, and so the *Sarcaparillia* that is most like to blacke is best.

Chosing of it

It ought to be fresh, and in this is all the goodnes therof, it is knowen to be fresh by not beyng wormme eaten. For that the freshe breakyng of it at the length, in the middest it maketh a runnyng out to the ende, and casteth out no duste, and the heauier it is, the better it is.

Of the name

The Spaniardes did call it *Sarcaparillia* when they saw it. For the greate likenes that it hath with the *Sarcaparillia* of these partes. I haue it for certaine that the *Sarcaparillia* of these partes, and of the Indias, is all one, and the verie same that oures is: The which I haue experimented many tymes, and oures doth the effect that the *Sarcaparillia* of the

newe

new Spaine doth, and it is like vnto that of the *Hunduras*, it is of a bitter tast, and not very sharpe, and the water that it doth cast from it hath no more sauour then barley water hath.

The vse of this hearbe at the firste did differ much from that as is nowe vsed, for that they gaue it as the Indians did, in the healyng of their sicke folkes, and surely it did very greate effectes. But the delicatenes of oure tyme doeth cause that it should bee vsed and geuen as the Water of the Wood is, at the beginnyng they tooke of the *Sarcaparillia* muche quantitie, more then halfe a pounde, and did cut it small and breake it, and cast it in a quantitie of water, and beyng well wet they did beate it in a Morter a good while, in suche sorth that it was made like to a Jelye, and they did straine it, pressyng it verie well, for there came out of it the likenes of a thicke Drinke. And of that they tooke in the mornyng hot, one good Cup full, and then the Patient clothed hym selfe well, and swet two howers, and if in the day tyme they woulde drinke any thing, it should be of the selfe same thicke drinke, so made by expression hot, and then they swet as muche as in the mornyng. This order they had for three daies continually: without eatyng or drinkyng of other meate, sauyng onely that thicke drinke, taken out by pressing or straining of the *Sarcaparillia*, and after this sort I gaue it at the beginnyng many tymes, and surely it did greate effecte, and many sicke people did better healc, then they doe now with this other fashion.

How it was vsed in the beginning.

Take this for three daies.

After there was an other forme and maner to giue it, and is that whiche is nowe vsed, in this sorte, thei take twoo ounces of *Sarcaparillia*, thei washe it and cut it small, and then thei put it into a newe pearthen pot, and thereupon thei put three pottelles of water, and thei put it in the water to steepe twentie and fower howers, and after the potte beyng well stopte, it must seeth on a softe fire of kindled coales, vntill the twoo pottelles bee sodden awaie, and the

The fashion how it it now vsed and geuen.

the one remaine, the whiche maie bee knowen by the ozder of the measure, that wee spake of, and when it is colde, let it bee strained into a glassed vessell, and vppon the selfsame *Sarsaparillia* that is sodden: Let there bee so muche water caste, that the potte bee filled, and let it boyle a reasonable tyme, and kept in a vessell glassed.

The maner how to geue it.

And the sicke manne beyng purged, as it semeth moste conuenient, and placed in a warme chamber, he muste take in the mozning ten ounces, of the first water of the *Sarsaparillia*, and he must sweate at the least twoo howers, and after sweate he must be made cleane of his swette, and take a warme shurte, and warme clothes, and the same he muste doe at night, eight howers after he hath eaten his Dinner, chaungyng his shurte, and hotte apparell. He muste dine at a leuen of the Clocke, and Suppe one hower after he hath sweate: at night eatyng nothyng but Reasynges, Almondes, and Biskette, and dzinke of the seconde water. Lette hym kepe this ozder fiftene daies, and if he bée weake, giue hym a little rosted chiken, and increasyng it in the pzocesse of tyme, at the least he muste kéepe his bedde nine daies: At the first beginning and the reste in his chamber, kept from colde, and from ayze, and at the fiftene daie he must bee purged, with a softe and an easie medicine, and likewise at the thirtie daie, in suche sozte, that all the ozder that wee haue saied bée kepte, as in the maner of the takyng of the water of the woodde. And like wise after the thirtie daies, he must haue good gouernmente, foz other fourtie daies, not dzinkyng any wine, but simple water made of the said *Sarcaparillia*, and kéepyng hym self from women. This is the ozdinarie maner in takyng of the water of *Sarcaparillia*, whiche at this daie is vsed, and because I haue experience of other waies, that bee of greate secrete, and of greate effectes, I will wzite them here, foz because all, whiche is in the *Sarcaparillia* maie bée saied and declared: seyng it is the Medicine that is moste vsed, and that wée doe see in it so greate

greate effectes.

I doe make a Sirupe, that many peres hath been celebrated, and had in estimation in this citie, and in all Spain for that it is xxvj. peres that I did vse it for the release of the Pore, and for other infirmities, the whiche dooeth not heate, nor inflame, but with greate temperature, according to his graduation, it worketh his good effectes. The firste, for whom this thyng was ordained and deuised, was for *Pantelion de Negro Ienoues*, who was cured of many Phisitions, and hauyng taken the water of the woodd, and other Medicines, he was well nere consumed: and with a greeuous swellyng sore vpon his shinne bone, and great paines in it, he tooke it, and healed verie well. This sirupe I haue vsed to many people, for the infirmitie that the *Sarcaparilla* dooeth profite for, and the woodde, and for many other, and it hath a good worckyng by degrees: for that the drinesse of the woodde is taken awaie, and the heat of the *Sarcaparilla*, and it is made in this forme.

A Sirupe or drinke of Sarcaparilla most excellēt

There must bee taken twoo ounces of *Sarcaparilla*, and fower ounces of *Paulo Sancto*, whiche is the holie woodde, prepared as it is saied, and three dozen of *Acofeifas*, a fruite of Spaine, without their stones, and twoo dozen of Prunes, without their stones, and halfe an ounce of the flowres of Burrage, and an other halfe ounce of Violettes and some graines of Barley made cleane, that is to saie, the huskes taken awaie. All these thynges lette theim bee caste into three pottelles of water, and lette theim bee sodden on a softe fire, vntill it come to one pottell, and then let it bee strained, and to tenne ounces of this seethyng, lette there bee putte one ounce of the Sirupe of Violettes. Let it be taken hotte in the mornyng, and at night in the order as is saied. In the rest of the water, keepyng swæte if there bee any, and although there come little, yet thei heale. Thei maie eate a little Chicken from the first daie, with the rest of the diet, and drinke the simple water of the *Sarcaparilla*:

The description of the Sirupe or drinke.

whiche is to bee made with halfe an ounce of *Sarcaparilla*, sodden in fower pottelles of water, buttill one or somewhat more, bee sodden awaie.

The thynges that this drinke doeth profite in.

This order dooeth heale all kinde of euill of the Pore, and all the infirmities that we haue spoken of, that the water of the woodde doeth heale, and the *China*, and the *Sarcaparilla*. And to repeate it, it shall bee to long and to prolixious, because it is sufficiently declared before. For surely in this simple water, and in the foresaied decoction, I haue founde greate effectes, as well in the infirmities where is suspected the euill of the Pore, as in large and importunate deseases, the whiche the cõmon remedies of Phisicke hath not profited, although thei proceaded not of the Frenche Pore, it dooeth cure and heale theim, as it is seen by the wourke of hym that vse it.

An other drinke of the Sarcaparilla

There is an other Sirupe to bee made of the *Sarcaparilla*, whiche is: takyng eight ounces of *Sarcaparilla* beyng broken and cutte, and seeth it in fower pottelles of water, buttill three bee sodden awaie, and the one remaine, and in the water as shall remaine, putte to fower pounde of Suger, and make it a perfecte Sirupe. And of this Sirupe, take three ounces in the Mornyng, and three at Night, eatyng good meates, and Suppe little, and drinke onely the simple water of the *Sarcaparilla*, and goyng abroade out of his house, doyng his businesse. There is healed therewith many deseases of the saied, without giuyng any molestatiõ in the healyng of theim. And this muste bee taken till the Sirupe bee all consumed.

The thynges that this drinke healeth.

Sarcaparilla in ponder.

Also this *Sarcaparilla* is taken in pouder, in this maner. Thei take the *Sarcaparilla*, and take awaie from it the harte within it, and drie it and grinde it, and thei dooe sifte it through a Seeue of Silke, and maketh it in pouder. Of this pouder is taken in the infirmitie of the Pore, or spice of them, takyng the waight of sixe pence of the pouder, and drinkyng it with the simple Water of the *Sarcaparilla*, takyng

kyng it in the Moꝛnyng, and at Night as muche when he goeth to bedde. He muste eate good meates, and dꝛinke no Wine, but the ſimple water thereof. It ſhall dooe well he bee pourged that ſhall beginne to vſe it.

And although that this pouder dooeth heale many deſeaſes large and tempoꝛall, one cure it doeth marueilouſly whiche is the ſalte Fleume of the handes and feete, in this foꝛme. The ſicke manne bæyng pourged, and alſo without purgyng, if he can not otherwiſe doe, he ſhall take the pouder, as it is ſaied, and in the ſalt Fleume, he ſhall put with a Feather, a little of the water of *Sublimatum*, watered with Roſe water, that it be verie ſimple, and after it is put in all partes where the ſalte Fleume is, then let there bee put vpon it a plaiſter, that is called of *Willyam Seruentis*, oꝛ *Dia Palma* ſpꝛead abꝛode thinne vpon Sattin oꝛ Taffeta, putte in all partes where the ſimple water of *Sublimatum* is put. This muſt bee dooen euery daie, foꝛ that in fiftene daies he ſhall bee perfectly whole. This doeth mundifie and dooeth incarnate, and doeth ſkinne without hauyng neede of any other Medicine, ioyntly with the Pouder and the ſimple water of *Sarcaparilla*, whiche wee haue ſpoken of. This is of ſo greate effecte, and experimented, as thei ſhall ſée by the woꝛke that ſhall vſe it, foꝛ ſurelie thei ſhal bee whole.

The Salte Fleume is cured herewith.

The vſe of the water of the *Sarcaparilla* is ſo greate at this daie in this foꝛme, as is ſaied, that it is applied to any deſeaſe, and it is come to ſo muche, that in any maner of Reumes oꝛ runnynges, oꝛ windineſſe, the euill of women, of the Mother, oꝛ any other cauſe oꝛ occaſion what ſoeuer, ſo that it bée not in Feuers oꝛ other ſharpe deſeaſes, foꝛ the whiche thei take the ſimple Water of the *Sarcaparilla*: and this is at this daie ſo put in vſe, that in like ſoꝛte you ſhall finde ſodden water of *Sarcaparilla* beeyng ſimple in many houſes, as oꝛdenarie water in yearthen veſſelles, and ſurely it doeth greate effectes, and doeth remedie large and impoꝛtunate deſeaſes. Truthe it is, that to the perſones that

The vertue of the water of Sarſaparilla.

bee hotte of complexion, it dooeth heate them more then is conuenient, and so thei can not drinke it, and moste of all if that the Liuer be very hotte, for that it heateth to muche.

In womens deseases, as well of the Mother, as of cold humours, it dooeth good effectes, and doeth maruellouslie dissolue windes. And in persones that be subiecte to muche euilles, and especiall of Reumes, and olde greefes and deseases caused of euill humours, and if thei run this course, with the countinuaunce thereof, thei shall receiue manifest profite and benefite, and it dooeth heale all deseases whiche thei neuer thought to heale of. His complexion is hott and drie well nere in the seconde degree. All these waters must bee giuen in Sommer, or in the ende thereof: it is better that it excede in heate then in colde.

Of the blood Stone, and of the Stone for the deseases of the Stone of the Kidneis and Raines.

The stone of the Blood.

There doe bryng from the newe Spaine, twoo stones of greate vertue, the one is called the Stone of the Blood, and the other is a Stone for the desease of the Stone in the Kidneis and Raines. The Blood stone is a kinde of Jasper of diuers coullours somewhat darke, full of sprinckles, like to blood, beeyng of coullour redde, of the whiche stones the Indians doeth make certaine Partes bothe greate and small.

The vse thereof, bothe here and there, is for all fluxe of blood, of what partes so euer it bee, of the Nose, or of the Menstrues, or of the Piles, and of Woundes, or of that whiche is caste out at the mouthe. The stone must be weate in colde water, and the sicke manne muste take hym in his right hande, and from tyme to tyme weate hym in cold water.

ter. In this sort the Indians doe vse thē. And as touchyng the Indians, thei haue it for certaine, that touchyng the same stone, in some parte where the bloud runneth, that it doeth restraine and in this thei haue greate truste, for that the effecte hath been seen. It doeth profite also hauyng it holden, hanged, or tied in the same parte where the blood runneth, so that it touche on the flesh. Of this stone wee haue seen greate effectes, in staunchyng of blood. And some that doe suffer the Hemeroidall fluxe, haue remedied theimselues with makyng Rynges of this stone, and wearyng them continually vpon their fingers. And also in the Menstruall fluxe of women.

The other Stone, whiche is for the desease of the stone in the Kidneies or Raines, the finest of them are like vnto *Plasma* of *Esmeraldes*, whiche is likened to greene with a Wilkishe couller, the greatest is the beste: thei bryng them made in diuers formes and fashiōs, for so the Indians had them in olde tyme, some like to fishes, other like to the heddes of birdes, other like to billes of Popagaies, other like to rounde Beadstones, but all pearsed through, for that the Indians did vse to weare theim hangyng for the effecte of the griefe of the stone or stomacke: for in these twoo sickenesse it doeth marueilous effectes.

The Stone for the desease of the grauell stone in the kidneis or raines.

The chief vertue that it hath, is in the paine of the stone in the Kidneis and Raines, and in expellyng of Sande and stone. In so muche that a gentleman whiche had one of thē here, the best of them that I haue seen, hauyng put it to his arme, he dooeth make hym to expell and caste out muche sande, that many tymes he doeth take it awaie, for that he thinketh that it dooeth hurte hym for to put out so muche, and in takyng it awaie, he ceaseth to caste any from hym, when he feeleth the paine of the stone, and puttyng hym to againe, it doeth take it awaie incontinente, with expellyng of muche Sande and smal stones. I haue seen it carried to persones that haue been gricued with greate griefe, and

paines of the saied desease, and puttyng it to them, thei doe forthwith expell the sande and the little stones, and remain cleare thereof.

A propertie hidden.

This stone hath a propertie hidden, by the whiche meanes he doeth greate effectes, to preserue that thei fall not into the paine of the saied desease, and after it is come it taketh it awaie, or diminisheth it. It doeth make the sande to bee expelled in greate aboundance, and likewise stones. It taketh awaie the heate from the raines of the backe, it profiteth in griefes of the stomacke, put to it: and aboue all it preserueth from the saied grief.

My Ladie the Ducheſſe for that she had in shorte tyme three tymes, excedyng paines of the stone, she made a bracelet of them, and she vsed to weare it at her arme, and sithēce she put them to her arme, she neuer had more paines of the Stone, and so it hath happened to many other that had the like benefite, for the whiche thei are muche esteemed, and now thei bee not so sone had, as at the beginnyng: for that these stones onely the gentlemen, and richmen haue them, and with reason, because thei do suche marueilous effectes. An other stone there is that dooeth heale the salt Fleume, the whiche I doe knowe by heareſaie, but I haue seen none of theim.

¶ Of the VVoodde for the euilles of the Raines, and of the Urine.

ALso thei doe bryng from the newe Spaine, a certaine woodde that is like vnto the woodd of a Peare tree, grosse and without knottes: the whiche thei haue vsed thereof many yeres in that partes, for the paines of the Raines and of the Stone, and for the infirmities of the Urine.

The firste tyme that I sawe it vsed (maie bee aboute xxxv. yeres paste) there was a Pilot that was sicke of the

Urine,

Urine and of the Raines, and after that he had vsed it, he was whole and very well. And sithence that tyme I haue seen that many haue brought it from the newe Spain, and thei doe vse it for these remedies.

For them that doeth not pisse liberally, and for the paines of the Raines, and of the stone, and for theim that doeth pisse with paine, and for theim that dooeth pisse little. And now the thyng hath extēded for opilations, for that the water thereof doeth cure and heale them, and also of the Lunges and the Liuer, and this hath been founde within these fewe yeres, and thei doe finde in it notable profite. The water is made in this forme. *For thē that it doeth profite.*

Thei doe take the woodde, and doe make it in small peeces verie thinne, and small as it is possible, and thei putte theim into cleare water of the Fountaine, whiche is verie good and cleare, and thei leaue it so vntill the water bee sokened into it: and in puttyng the woodde into the Water, within halfe an hower the water doeth beginne to chaunge it self into a blewe couller verie cleare, and the longer that it lieth in the water, so muche the Blewer it courneth, although that the woodde bee of a white couller. Of this water thei dooe drinke continually, and therewith thei vse to water their wine, and it doeth marueilous and manifest effectes, without any alteration, so that it is needefull but onely good gouernement and regimente. The water hath no more sauour then although that there were nothyng caste into it, for that the woodde doeth chaunge nothyng. His complexion is hotte and drie in the first degree. *How the water is made.*

¶ Of the Peper of the Indias. *Of the peper.*

IWilll not let to speake of the Peper that thei dooe bryng from the Indias, that not onely it seruieth for Medicine, but it is moste excellente, the whiche is knowen in all Spaine, for there is no Gardeine, nor Orcharde, but

that

that it hath plentie thereof in it, for the fairenesse of the fruite that it bryngeth forthe.

The description of the Plante.

It is a greate Plante, in so muche that I haue seen in this citie some that was equall with some Trées. It doeth caste the leaues Greene, after the fashion of Basill of the biggest sorte. And it casteth out certaine white flowers, of the whiche commeth out the fruite, the whiche is in diuerse formes: some Peper bee long, other rounde, others of the making of Mellons, others of Cherries, but all bee at the beginnyng when thei bee not ripe verie Greene, and beyng ripe verie redde, and with a gracious and good coullour.

The vse of it

Thei are vsed in all maner of meates and Potages, for that it hath a better taste then the common Peper hath. Made in peeces, and caste into the brothe it is an excellent sauce, thei doe vse it in all that whiche the aromatike spice is vsed, whiche is brought from *Maluco*, and *Calicut*. It doeth differ from that of the Easte Indias, for that costeth many Ducattes: the other doeth coste no more but to sowe it, for that in one plante you haue spice for one whole yere, with lesse hurte and more profite.

The vertues that it hath.

It dooeth comforte muche, it dooeth dissolue windes, it is good for the breaste, and for theim that bée colde of complexion: it dooeth heale and comforte, strengthenyng the principall members. It is hotte and drie, well nere in the fowerth degree.

Note.

Thei doe bryng from diuers partes of our Indias many pourgatiue Medicines, that hath been founde and discouered with the tyme, the whiche their workes and effectes are greate: of the whiche I will giue here a short relation, that it maie bee a foresight, for to treate of the Roote of *Mechoacan*, whiche was our principall intente now to write of.

¶ Of the Cannafistola.

There

THere doeth come from the Ilandes of *Sancto Domingo*, and from *Sanct Ihon de Puerto Rico* greate quantitie of *Canafistola*, and it is so muche, that not all Spaine is prouided of it, but all Europe, and well nere all the worlde, for that from Leuant, from whence it was accustomable brought, nowthere goeth thether more Shippes loden with it, then commeth Iron from Biskeye. That whiche commeth from our Indias, is muche better in comparison then that whiche is brought from the Easte India to Uenis, and that whiche the Galleons doeth carry from thence to Genoua, and frō Genoua to Spaine, for when the Merchantes brought it hether, it could not bee good for that it was very small, and also it was not ripe, and with so long tyme it came so corrupted, that it did profite little. *Canafistola.*

This of ours that thei bryng from *Sancto Domingo*, and Saincte Ihon is ripe, greate, full, weightie, honilike, and freshe. In so muche that many tymes it commeth in sixtie daies after it is gathered, and being freshe, it is of so gracious and good taste, and not of that horrible smell, as that of Leuante was, and so it doeth his woorke farre better, and with more facilitie. *The description of it.*

This *Canafistola*, and the woorke thereof is of greate securitie, it purgeth gently, without any alteration. And dooeth auoide principally Choller, and after Fleume, and that as is in the waies and the Guttes. It dooeth temper them muche that taketh it, also it purifieth the bloodde, it doeth many good woorkes in all kinde of deseases, in especially in the paines of the Raines, and of vrine, beyng takē twoo howers before supper. And in reumes it doeth great profite, being taken twoo howers after Supper, and easily it doeth cure the euilles of the breast, that whiche hath bēn of long continuaunce, and greefes of the side, beyng taken with sirupes for the breaste, & beyng applied outwardly wt the Oile of swēte Almondes, it taketh awaie the greuous *The vertue of the Canafistola.*

deseases of the Lunges, and greefes of the Raines. It is good in hotte Feuers, and vsyng it continually before supper or Dinner, it staieth the ingendryng of the stone, it taketh awaie the dryeth: it is moiste in the firste degree, it declineth to heate, although it bee little, it is dissoluatiue, it clarificth the blood, and breaketh the sharpenesse thereof, and of the red coller, thei haue bẽn in the Indias since it is discouered some thereof so weightie, that one codde waieth fiue shillynges, beeyng taken out by the Sœue, and fower ounces in weight the whole cane.

The quantitie that is giuen of it.

¶ Of the purgatiue Nuttes.

Of the purgatiue Nuttes.

AT the beginnyng that thei did discouer the Indias, thei brought from *Sancto Domingo*, certaine Nuttes beyng three cornered, with the whiche the Indians did pourge them selues withall, and it was vnto them a familiar pourgation. And afterwardes the Spaniardes, for necessitie did purge thẽ selues with them, with hazarde enough of some of them, for with the vse thereof, many thought to lose their liues, for that it is a strong pourge, and although that he doeth make a greate excesse of stooles, it doeth also prouoke vomitte very strongly, and with muche violence, with greate faintnesse and heauinesse, afterwarde some did rectifie theim by tostyng of theim. And then thei bee not so violent, nor so strong, nor doeth his woorke with so muche cause of faintnesse. Thei doe pourge Fleume very strongly, and after Coller. It is an excellente Medicine for the Collike, it doeth dissolue windes, putte in a glister it doeth euacuate reasonably.

That whiche these Nuts do pourge.

The description of the Nuttes.

His maner and coulour is as our Nuttes bee, with a thinne rinde, of the coulour of a cleare Baye, thei are thrée cornered, the carnell within is white, and swéete, so muche that for his swéetnesse, there bee many that hath bẽn mocked

ked with it. The Phisicions dooeth call theim commonly *Ben*, of whiche there are twoo sortes, one thei call Greate, and the other Little: The greate *Ben* bee these purgatiue Nuttes, the little *Ben* bee as greate as our Peason, of the whiche in Italie thei make that oile of swecte smell, which thei call oile of *Ben*, with the whiche thei do annoynt their Heare, and Beardes for dilicatenesse. His complexion is hotte in the beginnyng of the third degree, and drie in the seconde. His weight is of halfe a dragme vnto one, but thei must bee tosted. *Ben.*

Of the Purgatiue Pinions.

The description of them.

THei doe bryng from the newe Spaine certain Pinions or Carnelles wherwith thei Jndians did pourge themselues, they bee like to our Pinions, the whiche doe grow out of our trees, beyng greate after the fashion of the wheate of the Jndias, the shale is not so harde as ours is, they are sumwhat more blacke, they be round: and within very white, fattie, and sweete in taste. Thei doe pourge valiauntly Fleame and Collor, and any maner of waterishnes, they are a more easie Medicine, then the Nuts be, they doe pourge by stoole, and by vomit, and if they be tosted they doe not pourge so much, nor with so muche faintnes. They doe pourge of their one nature grosse Humors, it is a Purgation muche vsed amongest the Jndians, beyng ground and dissolued with Wine, hauyng firste taken preparatiues that doe deuide the humor, that he doeth pretende to euacuate, and vsing a conuenient Diet, they take of them fiue or sixe more or lesse, conformably to the obediente of the stomacke, of him that shall take them. *How they pourge.*

How they be taken.

Ordenarily they do tost them, for so they be more gentle and lesse furious, it is needefull that he whiche doeth take

them, be kept as one beyng pourged.

They be geuen in large infirmities, and where there be grosse humors, they be hot in the thirde degree, and drie in the secõde with some fatnes, whiche doeth take awaie sumwhat of the drines.

Of the purgatiue Beanes.

Beanes like to ours.

FRom *Cartagena*, and numbre *de Dios*, they doe bryng certaine Beanes like to the fashion of ours, sauyng that they be sumwhat lesse, and of the colour and makyng of oures, they haue in the middest of the Beane that doth deuide the two halues, one little thinne skinne, like to the skinne of an oynion.

How they be taken.

They doe take them from their shale, and from the inner thinne skinne, and doe tosse them and make them pouder, and doe take them with Wine, and made Pouder and mingled with Sugar, taking one sponefull of the pouder, and vppon that a little draught of Wine, they doe pourge without molestation Coller and Fleame, and grosse mixt humors. And amongest the Indians they are of greate estimation, for the easines that they haue in the takyng of them. Many Spaniards doe pourge with them with much securitie, and it is a Medicine more easie and gentle then that aforesaide.

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I haue seene manie that haue come from those partes, pourge them therewith, and succæde to them verye well, and pourge without greife.

Note.

And they must be aduised that there muste be taken from thẽ that little skinne that is in the middest of the ij. halfes of the Beanes, For if they take it, the strength of it is so muche greate and vehement of Vomites and stooles, that they put in greate hasarde hym that shall take it. And also they muste haue care to tosse them, for that it doth prepare them, and delay muche of the sharpenes, and fearsenes, the

whiche

whiche muſte bee generall in this Medicine, and in all the reſte. For that to toſt them is the true preparation of them, after the takyng of any of the aforeſaide Medicines, hee muſte ſleepe nothyng, it is needefull that hee keepe greate watche beyng pourged, in all that whiche is to be ſæn in a man pourged maye be conuenient.

The Beanes be geuen prepared: in Feuers beyng large and importunate, and in diſeaſes of mirte humors, beeyng groſſe and in the paines of the Ioyntes, and it is a vniuerſall Purgation, they be hot in the ſeconde degrée, and drie in the firſt, there be geuen of them from fower to ſixe, toſted more or leſſe, as the obedience and ſufferaunce of the bellies of hym that ſhall take them.

His workes and effectes.

Of the Mllke Pinipinichi:

Of the Pinipinichi.

IN all the coaſte of the firme land thei do take out a certain kind of Milke, of little Træs, like to Apletræs, whiche the Indians do call *Pinipinichi*, of the which cuttyng one bough there commeth forthe whereas it is cutte, a certaine kinde of Milke ſumwhat thicke and clammy, and takyng three or fower dropes thereof, it deoth pourge valiauntly, by the ſtoole principally Colericke Humors, and Setrine water, and it doth worke with much vehemence and redily.

How it is taken.

It muſte be taken in Wyne, or dried into pouder in litle quantitie, for that his worke is of moſte ſtrength, it hath one thyng that in eatyng, or drinkyng of Broth or wine or other thyng forthwith it worketh no longer, & he that doth take it hath neede of good watche and good order, it is hot and drie in the thirde degree.

All theſe Medicines which we haue ſpoken of, be violent

and

and of greate force, and they haue not been muche vsed sithhence the *Mechoacan* hath come, for that in it there is fond a worke more suer, and with this not onely in vs, but in all the Indians, they haue runne to it, as vnto a Purge most excellent, of the whiche we will treate now.

Of the Mechoacan.

Note. Mechoacan. His riches and increase

THe *Mechoacan* is a Roote that it may be aboute xxx. yeres that it was discouered, in the Prouince of the newe Spaine, in the Indias, of the Occian Seas, it is brought from a countrie that is beyonde the greate Citie of *Mexico*, more then fortie leages, that is called *Mechoacan*, the whiche Syr Fernando Curtes did conquer, in the yere of 1524. it is a countrie of muche Riches, of Gold and chiefly of Siluer, and it is vnderstoode that in all that countrie is siluer. For more then 200. Leagues, here those Mynes be so celebrated and of so muche riches, that they be called the *Cacatecas*, euery day they goe discoueryng in the Lande verie riche Mynes of Siluer, and some of Golde, it is a countrie of good and holsome ayres, and doth bring forth healthfull Hearbes for to heale many diseases, in so muche that at the tyme the Indians had the gouerment of it, the inhabiters there rounde aboute that Prouince, came thether to heale their diseases & infirmities. For the said causes, it is a coũtrie verie fruitfull, and of great aboundance of bread, wilde foule, and fruites. It hath many Fountaines, and some of sweete waters, whiche hath muche aboundaunce of Fishe, the Indians of that countrie be of a taller growthe, and of better faces then the Borderers are, and of more healthe.

Situation of Mechoacan

The principall place of that prouince the Indians doe call

call in their language *Chincicila*, and the Spaniardes doe call it as thei call that realme *Mechoacan*, and it is a great toune of Jndians, situated nere to a lake, which is of swete water, and of verie muche Fishe, the same Lake is like the fashion of making of an horse shewe, & in the middest thereof standeth the Towne, the whiche at this daye hath greate trade of buiyng and sellyng, for the great Wynes of Plate that is in all that countrie.

As sone as that Prouince was gotten of the Jndians, there went thether certaine Friers, of Saincte Frances order, and as in a Countrie so distaunt from their naturall soyle, some of them fell sicke, amongest whom the Warden, who was the chief Frier of the house fell sicke, with whom (*Caconcin Casique*) an Jndian lord, a man of greate power in that countrie, had very greate frendship, who was Lorde of all that countrie, the father Warden had a long sicknes and put to muche danger of life, the *Casique* as he sawe his desease procede forward, he saied that he would bryng hym an Jndian of his, whiche was a Phisition, with whom he did cure hym self, and it might bee, that he would giue hym remeady of his desease. The whiche beeyng heard of the Frier, and seyng the little helpe that he had there, and the want of a Phisition, and other thynges of benefite, he thanked hym and saied vnto hym, that he should bryng hym vnto hym: who beyng come, and seyng his desease, he saied to the *Cacique*, that if he tooke a pouder, that he would giue hym of a roote, that it would heale hym. The whiche beeyng knowen to the Frier, with the desire that he had of healthe, he did accepte his offer, and tooke the pouder that the Jndian Phisition gaue hym, the nexte daie, in a little Wine, with the whiche he did pourge so muche, and without paines, that the same daie he was muche lightned, and muche more from that time forward, in suche sorte that he healed of his infirmitie. The rest of the Friers whiche wer sicke, and some Spaniardes also that were sicke, did fol-

Historie.

lowe the father Wardeins cure, and tooke of the selfsame pouder once or twise, and as ofte as thei had neede of, for to heale them. The vse of the whiche went so well with them, that all thei healed the Friers did sende relation of this, to the Father Prouinciall to *Mexico* where he was: who did communitate with those of the countrie, giuyng to theim of the roote, and comfortyng them that thei should take it, because of the good relatiõ, that he had from those Friers of *Mechoacan*. The whiche beyng vsed of many, and seyng the marueilous woorkes that it did, the fame of it was extended all abrode, that in shorte tyme, all the countrie was full of his good woorkes and effectes, banishyng the vse of Ruibarbe of Barbarie, and takyng his name, namyng it *Ruibarbo* of the Indias, and so all men dooeth commonly call it. And also it is called *Mechoacã*, for that it is brought from thence, and gathered in the Prouince called *Mechoacan*. And not onely in *Mexico*, and in that Countrie thei doe take it as the moste excellent purgation, & left al other: but also in *Peru*, and in all other partes of the Indias, thei vse no other thyng, neither thei pourge with any other pourge, and thei take it with so muche truste and easenesse, that when thei take it, thei thinke to haue certainly their healthe, and so thei doe carry it from the newe Spaine, as Merchandise of very greate price.

Ruibarbe of the Indias.

Historie.

It maie bee thirtie and fower yeres passe, when I sawe it here the firste tyme. When one *Pasquall Catano* a Genoues, came from the newe Spaine, he fell sicke at his commyng, and as I did cure hym at the tyme that I would pourge hym, he saied to me that he brought a Ruibarbe from the newe Spaine, that was a verie excellente Medicine, with the whiche all thei of *Mexico* did pourge theimselues, and that it was called Ruibarbe of *Mechoacan*, and he had been pourged many tymes therewith, and that it had succeded very well with hym, and if he should take any pourge, he would take that, of the whiche he had experiẽce.

I did cause hym vtterly to forsake the vse of suche like new Medicines, of the whiche there was nothyng written nor knowen. And did perswade with hym to pourge with the Medicines that wee had here, of the whiche there was so greate experience and knowledge, and writen authours. And he did graunte to my wordes, and pourged hym self with a pourgation that I gaue hym, euen as it was conuenyente for his desease, with the whiche although that there did followe hym notable lightnesse, and profite, yet he was not cleare of the desease in suche sorte, that it was necessarie to pourge hym an other tyme, and when we came to the seconde pourgation, he would take none other but his owne Ruibarbe of *Mechoacan*, with the whiche he did purge so well, that he remained whole, and with no desease, and although that the effecte did like me well, I did not remaine satisfied, vntill many other that came at the same tyme, and fell sicke, did pourge with the saied *Mechoacan*, and it went very well with theim, because thei were accustomed to pourge therewith in the newe Spaine, and seeyng his good woorkes and so many, I beganne to see it, and to pourge many therwith, giuyng credite to his good effectes.

The vse in al partes of the Mechoacan.

And so with these that I did make experience of here, as with the relation, and greate credite of theim, that came out of the newe Spaine: in so muche that the vse thereof hath spreade abrode, that it is a common thyng in all the worlde, and thei doe pourge therewith not onely in the newe Spaine, and the Prouinces of the Peru, but in our Spaine, all Italie, Almaine, and Flaunders, I haue sent relation thereof, well nere to all Europe, as well in Latine as in our tongue.

The greate quantitie of Mechoacan that is vsed.

The vse thereof is so muche, that thei bryng it for chéef Merchaundise, in great quantitie, and it is solde for great sommes of money: In so muche that a seller of Drugges tolde me, besides that he had solde for the citie, he had solde

foyzthe of the Citie in the laste yere, moze then tenne kintales of it, whiche is a thoulande pounde weight, so that now thei aske foz Ruibarbe of the Indias, foz that it is so familiar, that there is no houlebande man that doeth not vse it, as a moste sure Medicine, and of greate effectes, because foz that kinde of Pourgation, there is no neede of a Phisition, whiche is that, as vnto all menne geueth moste content, and a thyng determined, and appzoued foz good.

I haue talked with many of them that hath come from the newe Spaine, and in especially with theim that hath been in *Mechoacan*, of the fashion of the plante that doeth carry this Roote, and what fozme and figure it hath, the whiche thei dooe bzyng from the Countrie, within 40. leages of beyonde *Mechoacan*, frō a countrie whiche is called *Colima*, and thei haue so little care, seeyng that thei dooe beare their pzincipall intente, vnto their interes and gain, that thei knowe no moze thereof, but that the Indians in *Mecheocan* doeth sell it theim, the rootes beyng dzie and cleane, as hether thei doe bzyng them, and the Spaniardes doe buye them, as a kinde of Merchandise, thei sende them to Spaine.

And surely of this we are wozthie of greate repzehension, and seeyng that there is in the newe Spaine, so many Hearbes, and Plantes, and other thynges Medicinable, of so muche impoztaunce, that there is not any that wziteth of theim, noz it is vnderstoode, what vertues and fozmes thei haue, foz to accozde them with ours, that if thei had a desire foz to searche out, and experiment so many kinde of Medicines, as the Indians doeth sell in their Market places and Faires, it would bee a thyng of greate pzofite, and vtilitie: to see and to knowe their pzoperties, and to expeziment the variable and greate effectes, the whiche the Indians dooeth publishe, and manifeste with greate pzoofe. that emongest theim selues, thei haue of theim: and thei of our part, without any consideration do refuse it, and suche

as

as doeth knowe their effectes, thei will not giue vs relation, nor knowledge what thei are, nor write the efficacie and maner of them.

Historie of the Plant of Mechoacan.

And goyng to searche after the Place of the Roote *Mechoacan*, a passenger that was come from that Prouince, did aduertise me that a Frances Frier, that was come from that countrie, had brought it in the ship where he came, the proper Yearbe greene of *Mechoacan*, in a greate barrell, and with muche care: and he brought it frō beyonde *Mechoacan*, and that he had it in the Frierie of S. Frances of this Citie, and hearyng thereof I did receiue greate contentment, and so I went forthewith to the Frierie, and at the dooze of Infermerie, or house for the sicke people of this Frierie, there was a thyng like to halfe a pipe, in the whiche there was an herbe very græne, whiche thei saied was the *Mechoacan*, that the Frier had brought frō the newe Spaine, not with little labour. It is an herbe that goeth crœpyng vp by certaine little Canes, it hath a sadde greene coulour, he carrieth certaine leaues, that the greatnesse of them maie bee of the greatnesse of a good porenge dishe, that is in compasse rounde, with a little point, the leaffe hath his little Senewes, he is small, well nere without moisture, the stalke is of the coulour of a cleare Taunie. Thei saie that he dooeth caste certaine clusters, with little Grapes, of the greatnesse of a Coriander seede whiche is his fruite, and dooeth waxe ripe by the Monethe of September: he doeth caste out many bowes, the whiche doeth stretche a long vpō the yearth, and if you doe put any thyng nere to it, it goeth creepyng vpon it, the roote of the *Mechoacan* is vnsauerie, and without bightyng, or any sharpenesse of taste, that whiche wee doe see at this present of our *Mechoacan*: is a roote, that thei bryng from the new Spaine, from the Prouince of *Mechoacan*, made in great and little peeces, of theim cutte in peeces, of theim broken with their handes. It is a white roote, somewhat stronge,

The description of the Mechoacā.

How the roote is.

and mightie, it appeareth that the peeces bee of a greate roote, without any harte.

The elections of the Mechoacan.

The conditions, or elections that he muste haue, for to be good and perfect is: that he be freshe, the whiche it maie bee knowen in that he be not worme eaten, nor blacke, and that he bee somewhat white, and the very white is not so good: and if so bee somewhat russet, so that it bee the vttermoste parte of the roote, for that the inner parte is somewhat white. In the tastyng or Chewyng of it, it is without sauour, or any maner of bityng taste.

That it be freshe.

It dooeth importe to make his woorke the better, that it be freshe, for that the fresher it is, the better it is, and the greater the peects are, the better thei dooe conserue. And it is true, that whiche is brought in pouder, is not so good for that it doeth putrifie, and lose muche of his vertue, and operation. As also wee doe see, if we doe make pouder, and keepe it, it dooeth not make so good woorke, as when the roote is grounde, and then forthwith taken: the roote beyng alde doeth tourne blacke, and it will bee worme eaten with holes, and doeth become verie light. It doeth keepe well rouled in Sere clothe. It is gathered in the Moneth of October, it neither loseth his leaffe.

His complexion.

His complexion is hotte in the first degree, and drie in the seconde, for that it hath subtill partes, with some bynding, the whiche it doeth seme, that his worke beyng made he doeth leaue the interiour members strengthened, without debilitation and weakenesse, that the other purgatiue Medicines doeth leaue them in, rather those that do purge them selues therewith, doeth remaine after thei bee pourged, more strong and hard, then before thei were pourged, it hath no neede of rectification, for that wee doe not see in this roote any notable hurte, onely the wine is vnto it a corroboration for his woorke, for beyng taken with wine, it maketh a better worke, then with any other licour, for that it doeth not cause vomitte, and it worketh the better.

It

It is geuen at all Tymes and in all Ages, it dothe his wooꝛke without molestation, and without the accidentes that the other Medicines soluatiue bee vsed to doe. It is a Medicine easie to bee taken, foꝛ that it hath no euill taste. Onely it hath the sauour of that with the whiche it is taken: foꝛ that it is of it selfe without sauour, and so it is easie foꝛ Childꝛen, foꝛ that they may take it without feelyng what it is, it is so likewise foꝛ the parsones that can not take Medicines, foꝛ it hath nether smell noꝛ taste. I haue pourged therewith manye Childꝛen, and manye very olde persones, and haue geuen it to men of moꝛe then 80. yeres of age, and makes in them verie suer and good woꝛke, with no maner of alteration noꝛ chaunge of body, and without beyng debilited oꝛ wekened.

Easie to take and easie to worke.

It is giuen to children and to olde people.

This Roote doth auoide out cholericke humoꝛs, grasse, mixt, and flematicke Humoꝛs, of what kinde soeuer they be, and hnmoꝛs putrified and rotten, and of both colours, it doth euacuate the Cetriue Water, of them that haue the Dꝛopsie, with muche easines. The pꝛincipall espect is to the Liuer, makyng it cleane, and comfoꝛtyng it, and the Members neere adioynyng to it, as the stomacke and the inner partes. It doth cure all Opilations of the same partes, and all diseases caused of them: As the Dꝛopsye, the Jaundies, and ioynctly with his good woꝛke it doeth rectifie the euill complexion of the Liuer, it dooeth dissolue windinesse, and with easines it dooeth expell theim, and doeth open all the hardnesse of the Liuer, and of the Lunges, and of the stomacke. It taketh awaie old griefes of the head, and doeth mundifie the bꝛaine and the Senewes, and doeth emptie out the humoꝛs that be in the head, oꝛ partes thereof. In the disease called the Lamparones, whiche is the Kinges Euill it maketh a good woꝛke: in old griefes of the head called the Megrum, and the Fallyng sickenesse, and in all Distillations, oꝛ olde runninges, in paines of the Joyntes, in perticular and vniuersall, as in the Goute Ar-

The workes and effectes be meruei-lous of this roote.

 thetica,

thetica, in paines of the stomacke, emptyng the cause, and consumyng windines. And in paines of the Urine & Bladder: in paines of the stone and Colicke, of what kynde soeuer it be, it maketh a merueilous worke. It cureth the paynes of Women, and especially the Mother, by emptyng and takyng awaie of the cause, as these causes which come of colde humors & windines, and in the griefes of the brest, as of an olde cough, and shortnes of breath, vsing this roote oftentymes it taketh it awaie, and healeth, also in griefes of the Raynes caused of grosse Humors, it doth emptie and expell them.

In grieues of Women.

In grieues of the Poxe.

In griefes of the Poxe it doth a greate woorke. And it seemeth that for these griefes our Lorde did ordain it, emptyng the humors of them, whiche for the moste parte are cold, and especially when they be waxen olde of long tyme, it doth pourge them, and doth expell them without any paines, by multiplyng the takyng thereof as many tymes as is necessary. For that in these infirmities that be olde, and of long continuaunce, one euacuation is not sufficient, but it is necessarie to haue many euacuations, the whiche may be doen without daunger with this Roote, and it is not to bee marueiled at, that with one euacuation therewith doth not follow the health that is wished for. But that many tymes it is needefull to haue many for to roote vp and expell all in all the euill, and noughtie humors, that is the cause of the saide disease.

Note.

In Agewes.

This roote doth marueilously emptie out the cause of ỹ large Feuers, and importunate: and all Feuers compounded, and chiefly in the olde Feuers, as Tertians, Quotidians, flematick, and in suche diseases as commonly come of opilations, vsyng thereof at the tyme that is needefull.

Note.

For that in the like large and importunate diseases, the Phisition muste not bee content with one euacuation, but with many, digestyng by little and little, and auoydyng out by little and little. Sayng that the auoydyng out is doen

With

with suche assuraunce with this Medicine so blessed.

He that hath neede of it must haue a good harte, and with trust that it will profite hym muche, the whiche hetherunto we haue seen, in so many, that with iust title all credite may be giuen to his good workes. We doe see with how muche easines and without any accidents, it doth the effectes, that we haue spoken of, and it is looked for, that euery daie will be discouered greater matters, that maie be added to this. *Nate.*

The Rule and order that must be kept in the administration and in geuyng of these Pouders, made of the roote of *Mechoacan*, was taken of the Indian Phisition that wee haue spoken of, and since it hath been vsede in diuers and sundrie fashions. *The order that ought to be kept in takin of it.*

The firste thyng that it doeth require for hym that shall take this Pouder is, that hee doe prepare hym selfe with good diet, and good order. Keepyng hymselfe from all thinges that may offende health, and to vse of that meate which is most conuenient for hym, and to dispose the Humor that principally he doth pretende to auoyde out, and with some Syroppe, that may haue the same respect that the humor may be disposed of, and the way prepared where he may go out, and for this it is good that hee take the counsell of a Phisicion, he shall vse of Glisters if the Belly be not obedient at the least the daie before he shall take it, if by chaunce he shall neede of lettnng bloud he shall do it with the iudgement and opinion of a Phisition. The bodye so prepared and ready to be pourged, he shall take this roote chosen as we haue saide, and it must be grounde, makyng Pouder of it, of an indifferente finenesse, and waie of it the quantitie that muste bee taken: as we shall speake of, and put it into white Wine, whiche is Sacke, as muche quantitie as is nedeful for to drinke, and it must be taken in the mornning, the wine is the best licour that it can be taken withall, and so it is vsed generally in the Indias, for the Wine as wee haue saide, doth corroborate and geueth strength to these *It is conuenient that there be a preparatiue for him that shall take it.*

How these pouders shall be taken.

Pouders,

Pouders, and because there bee some that can drinke no wine, in suche case they may geue it in sodden water, wherin Sinamon hath been sodden, or with Anis or Fenell seede, and if the pure wine doe offende them, it maye be wattered with anye maner of Water, but the quantitie of the Wine that shall be taken, is so little that it can not offend, nor molest any person, it may bee wattered with Endise, or with Langdebise water, and because this medicine is not geuen in sharpe Agewes, but in large and temperate diseases, it doth suffer the Wine better then any other licour.

Other waies to giue it.

Also they doe geue these Pouders with Conserua of Violettes, and with a Syrope of Violettes, and it is good practise, for with his colde and moysture, it doeth correcte the little heate, and drought that the paciente hath, and let them drinke vppon it Wine wattered, or some water as aforesaide.

There is made of them Pils

There is made of this Pouder Pilles formed with a lectuary of Roses, and surely they make a very good worke and pourge well.

In Wafer bread.

Also they doe put it in Paste of Wafer Bread, or in Marchpaines, and as they haue no euill sauour, so they doe not feele them, it serueth muche for Children and for them that can not take the like thinges.

Note.

The Pilles that muste be made of this Pouder muste be very little: sumwhat greater then Coriander seede, that they may dissolue the rather, & not heate, and so they worke more quickely and better.

When they shall be giuē.

They may be geuen in the morning and at night, these Pouders bee geuen with moste prosperous successe, beyng put to a Syrope of Roses of nine infusions, minglyng the quantitie that therof shall be taken in two Dunces of Syrope, and surelye this mixture doeth make a merueilous worke, for that it doth stregthen, and doth inforce muche the worke of the Pouders.

What humors the Mechoacan doth auoyde out.

It doth auoyde Colerike, grosse and flematike humors, and

and permixte, and the fearcenes of the bloud, and so it is a greate Medicine, and of marueilous wooꝛke, it doth auoyd out most strongly the Cetrine water of them that haue the Dꝛopsie, frequentyng it many times, giuyng betwene one pourge and an other, that whiche maye coꝛroboꝛate and make strong the Liuer, in Bꝛothe it is taken many tymes, and maketh good wooꝛke.

This Medicine oꝛ pourge must be taken in the moꝛning early, and after it is taken, thy may sleepe halfe an hower vpon it, befoꝛe it doth pourge. Foꝛ that the sleape doth staye the Uomite, and the naturall heate shall make a better wooꝛke in the Medicine. *When it should be taken.*

Ye that shall take these Pouders, if he do feare it, oꝛ any other Medicine pourgatiue, and if he feare Uomit he may make one remedy, of the whiche I haue large experience, and is when he hath taken this pourge oꝛ any other, lette hym take the Yolke of an Egge rosted hot, bꝛoken betweẽ his Fingers, and put into a course Linen Clothe, and so rounde let hym put it into the Thꝛoate Pitte, and let hym holde it there vntill that he doe beginne to pourge, foꝛ that surely, it will staye the Uomityng and also the Fumes, that doth rise of the pourge, and it is no small contente. After that he hath sumwhat slept, if he can at the tyme that it beginneth to wooꝛke, let hym not sleepe noꝛ eate, noꝛ dꝛinke any thing, and be in place where the ayꝛe doth not offende hym, noꝛ with muche company, foꝛ that all the intente shall be foꝛ to pourge, staiyng all thinges that may let the auoydyng out. And he shall be aduertised that one of the greate excellencies that this pourge hath is, that it is in the handes of the sicke person to auoyde out, the quantitie of Humoꝛ that he will, the which is a thyng that they of old tyme did consider muche of. And waiyng whiche was surest the pourge oꝛ the lettyng of bloud, they do not alege any other cause moꝛe pꝛincipall, but that the lettyng of bloud is moꝛe sure. Foꝛasmuche as in the lettyng of bloud wee may take *Note.*

out the quantity of blod that we luſt, and not in the pourge, for once beyng taken, it is not in the handes of the Phiſition, nor the ſicke perſon that can let it to doe his worke, the whiche is not in this our pourge of the roote of *Mechoacan* Séeyng that with takyng of a little Brothe, or eatyng any maner of thing, doyng his woorke it ceaſeth, and woorketh no more, and ſo it can not excéede nor hurt the pacient.

Note. Surely it is to be holden in muche, that there is founde a kynd of pourge with ſo muche aſſuraunce, and ſo mightily doth his woorke, and it is at the will of hym that doeth take it. After it hath doen what he ſéemeth good, and ſufficient, ſo that with a little Brothe whiche he eateth, it ſhall worke and pourge no more.

After that he hath pourged. After that the ſicke perſone or Phiſition hath ſeen that it hath made and ende of his worckyng, and hath pourged that which is conuenient, then they muſt geue hym to eate, takyng at the beginnyng of his Dinner a Diſhefull of Brothe, and after a little while let hym eate of a Hen, and in the reſte let hym gouerne hymſelfe as one that is pourged, as well in his drinke as in his meate, as in the kéeping that he ſhall haue of his perſon. For that daie that he doeth take it, let him take héede that he ſléepe not in the day tyme, nor drinke till Supper, the whiche Supper ſhall bee light and ſome good meates.

That he muſt doe the next daie. The nexte daye let hym take a waſhyng Medicine, and ſome Conſerua, and from that tyme forwarde let hym kepe good order and good gouernement, in all that is conuenient for him.

And if that with once takyng of theſe powders, the ſicke man doeth not heale, or doeth not auoyde from hym that whiche is needefull for to heale, he maye take it againe, as many tymes as the Phiſition ſhall ſée conuenient, where of he ſhall haue care after that the ſicke man is pourged, to comforte and to alter the principall members.

Note. And in this I can giue no preciſe opinion, for that there

be

be diuers and variable diseases, and it it needefull for them diuers remedies, and my intente is no more then to write the vse of the Roote of *Mechoacan*, and as a thyng of so greate importaunce, and of a pourge and remedy so excellent, as nature hath giuen vnto vs.

And if the tyme hath taken from vs the true Myrre, and the true Balsamo, and other Medicines that they of olde tyme had. Of the whiche in our tyme there is no memorie of them, and with the tyme they are lost, hee hymselfe in place of them hath discouered and giuen so manye and so sundry thinges as wee haue spoken of, as our Occidentall Indias do lend vs. In especially the *Mechoacan*, a pourge most excellent and gentle, that it doth his worke with such assuraunce, beyng white in colour, pleasaunt in sauour, and smell easie to take, without any lothsomnes in worckyng, and without that horriblenes, that other pourges haue, and without those accidentes and faintnes that cometh at the tyme, that they be taken, & without that disquietnes which it maketh when it worketh. *A good digerstion.*

This Roote hath ouer and aboue that, whiche is saied, other properties, and hidden workes, that we do not reach vnto, whiche with the tyme and vse of them shalbe knowen and discouered euery daie.

The waight or quantitie that is giuen of the Pouder, made of the Roote of *Mechoacan*, is conformably to the obedience of the belly, of hym that shall take it. Some there be that do pourge with little quantity. I do know a gentleman of this Realme, that with the waight of halfe a Ryall, whiche is iij. ℈. dooeth, pourge very well, and other that haue neede of the waight of xij. ℈. and others of the waight of xviij. ℈. And in this euery one ought to measure the quãtitie, as the belly hath the obedience, more or lesse. Euen so they ought to limit the quantity conformably to the age of the Pacient. For that the Childe hath neede of littie, the Boye of more, and the strong man of muche more, and the *The quantitie that is giuen of it.*

Leane of lesse, and for this cause the Phisicion muste measure the quantitie as he seemeth conueniente. Because to the Childe he shall geue the waight of iij. ℈. and to the Boy the waight of vj. ℈. and to the Manne the waight of xii. ℈. whiche is commonly so taken, to the Woman it is not conuenient to giue lesse then the waight of twelue pence, and in this there may be had a consideration, seeyng that it is in the hande of the Phisition to take awaie his woorke when he doth see that it doth exceede, it is better to geue a little to much, considerynge that with taking of a fewe suppings of brothe, if it doe exceede, the excesse may be remedied.

This is the summe which I haue vnderstoode vnto this daie of the Roote, which they doe bryng from the Prouince of *Mechoacan*, and when I shall knowe more of it, I will write as the tyme and the vse thereof shall shewe.

Of the quicke Sulphur.

Quicke Sulphur.

When I made an end of writyng of these laste lynes Barnardine of Burgus Pottcarie, a man learned and experte in his arte, did shewe mee in his shop a peece of quicke *Sulphur* brought from oure Indias, a thyng most excellent as euer I sawe, and in oure tyme the like hath not bẽn seen, it was bright like Glasse, of the colour of fine Golde, takyng a little of it, and castyng in into the Fyre, it doth caste from it a very greate smell of Brimstone like to greene smoke, and the peece it selfe (smellyng thereunto) hath no smell.

As it is.

It was brought frõ Quinto,

Thei brought it from *Quito*, beyng in the Prouince of *Peru*, a Mine that there was founde in certaine Hilles, nere vnto the Mines of gold. And it is not in vain that the Alquimistes doeth saie, that the matter of the Gold, is the Quicksiluer, and the Sulphur: that is to saie, the Quick-

Note.

siluer

filuer the matter, and the Sulphur the foꝛmer, and maker. And ſo this whiche I ſaue, was like to a peece of Golde moſte fine.

Thei bꝛyng from *Nicaraga* other Sulphur, but it is Ruſſet, like to Aſhes, congeled without coulour oꝛ bꝛightneſſe, whiche is founde nigh vnto the Uolcan of *Nicaraga*, the whiche beyng caſte into the fire, it dooeth caſte from it the ſmell of Bꝛimſtone, but it is a peece of yearth, that in nothyng it is like to that, of the Pꝛouince of *Quito*, moꝛe then in the ſmell, and it hath not that coulour of Golde, noꝛ that bꝛightneſſe as the other hath, whiche is of *Quito*. *Euill Sulphur.*

The whiche beyng applied in the thynges, that is conuenient foꝛ Medicine, is doeth merueilous effectes: chiefly beyng grounde, and diſſolued with Wine, and putte in the Night to thiem, that hath their face redde inflame, that bee like to Lepoꝛes, vſyng it certaine Nightes, after thei haue been at the ſtole, it taketh the redneſſe awaie, and healeth it merueilouſſlie, of the whiche I haue greate experience. It healeth the Skabbes, beyng diſſolued with oile of Roſes. Takyng the weight of ſixe pence in an Egge, it healeth the Collike, and the Palſie. It is good foꝛ the paine of the Stone, and beyng taken, it healeth the Jaunders. *In the thinges that it profiteth.*

Jt is hotte and dꝛie exceſſiuely, the whiche dooeth appeare by the frendſhip, that it hath with the fire, foꝛ beeyng touched with it, it dooeth inflame, and maketh a flame. Jt is the pꝛincipall matter, of that Deuiliſhe inuention of Gun ponder, whiche hath been the cauſe of ſo many euilles, and hurtes. *This complexion.*

J. Of the VVoode Aromatike.

ALſo the ſaied *Barnardino de Burgus* ſhewed mee a wood, which to my ſæmyng, I thought to haue been the holie wood, that of ſainct Jhon *de Puerto Rico*, the whiche was after this manner, and

foꝛme.

Beeyng in the Houſe of a pꝛincipall Marchaunte of thys Citie, makyng a Medicine in a Chimneye, where they did burne of that Woodde: The Smoke that came out of the Woodde did ſmell muche, and gaue a verie ſweete ſmell, of the whiche he did marueile muche, and did aſke from whence thei had caſte thether that good ſmell, thei of the houſe tolde hym, that the good ſmell was of the wood that thei did there burne, and it was it which did caſt that good ſmell: he tooke a ſticke of the woodde, and from it plucked a ſlippe of the ſame, the whiche had no ſmell noꝛ ſauour, moꝛe then other common woodde had, then he toke awaie a little of the rinde, and ſmelled vnto it, and taſted it, and he founde a ſweete ſmell moſte excellente in it, and a ſauour no moꝛe noꝛ leſſe then of Maces, oꝛ Nutmegges, and muche moꝛe ſharpe, and moꝛe ſweete, and of a moꝛe pleaſaunte ſmell and taſte, then any Sinamome that is in the woꝛlde, and with moꝛe liuelineſſe, and ſharpeneſſe of taſte then the Peper. I taſted it at the takyng awaie of the rinde from the ſaied woodde, of the whiche he had a greate peece of the timber, and ſurely there is not any thyng of ſo ſwete ſmell and taſte, of that whiche we haue, that with ſo muche pleaſauntneſſe of ſmell, and with ſuche liuelineſſe did penitrate me, in ſo muche that taſtyng a little of it, I carried all that daie the ſweete ſmell and ſauour in my mouthe, beyng merueilous, as though I had carried a peece of Nutmegge.

The ſmell of the wood.

Hiſtorie.

Of this woodde thei ſaied, that a Maiſter of a Shippe of his, did cutte a greate quantitie of it, that came by the *Hauana*, and in a Mountaine, they cut muche of it, foꝛ the Shippes pꝛouiſion, and that whiche did remaine they caꝛried it to the owners houſe, and doe waſt it, as I haue ſaid. Whereby I doe conſider howe manie Trees and Plantes there be in our Indias, that hath greate vertues foꝛ Medicines, that in the woodde of the Chimney they doe ſpende

wood,

wood of ſweete oriferous ſmelles, the Rinde of the whiche beyng made Pouder, there might be doen verie greate effectes with it, comfortyng the harte and the ſtomacke, and principall mẽbers, without ſekyng after ỹ ſpicerie of *Maluca*, and the medicines of *Arabia*, and them of *Percia*. Séeyng that in the fieldes vntilled, and in the Mountaines and Deſertes, our Indias doth geue them vnto vs, the fault is ours that wee doe not followe after it, nor ſéeke to doe the diligence that is conueniente, for to profite oure ſelues of theſe marueilous effectes, the whiche I doe truſte that the tyme being the diſcouerer of all thinges, and good diligence and experience will ſhewe it vs vnto our greate profite.

The ende of the firſt parte.

GOD be prayſed.

THE SECONDE PART Fol. 33.

OF THIS BOOKE IS OF THE THINges that are brought from our Occidentall INDIAS, whiche doe serue for the vse of Medicine, where is treated of the *Tabaco*, and of the *Sassafras*, and of the *Carlo Sancto*, and of many other Hearbes and Plantes, Sèedes and Licores, that newly hath come from these partes, of greate vertues and marueilous effectes.

Made by the Doctor MONARDES, Phisition of *Seuill.*



Catholike Roiall Maieſtie.

THESE daies paſte I wrote a boke of al thinges, whiche doeth come from youre Occidentall Indias, whiche doeth ſerue for the vſe of Medicine: and ſurely it hath been taken in that eſtimation, that the thynges whiche in it is treated doeth deſerue. And ſeing the profite that it hath dooen, and howe many hath been remedied, and healed with thoſe remedies, I did determine to procede forwardes, and to write of the thinges, whiche after that was written, hath come frō thoſe countries, of the whiche I haue vnderſtoode, that no leſſe vtilitie and profite ſhall come then of that whiche is paſte, for there ſhall be ſeen in it newe thynges and ſecretes, whiche will put admiration, neuer to this daie ſeen nor knowen. And ſeeyng that thoſe Medicinall thynges whiche wee doe treate of, and the Realmes and Countries from whence thei come, bee of your Maieſtie, and he that doeth write of them, is your Maieſties ſubiecte: I doe deſire your Maieſtie, to receiue it into your protection, and that the rewarde maie be ſuche, as for the like woorkes dedicated to your Maieſtie, are accuſtomed to bee receiued.

Your Maieſties Subiecte.

The Doctor Monardes.

Of the Tabaco, and of his greate vertues.

THis hearbe which commonly is called *Tabaco*, is an Hearbe of muche antiquitie, and knowen amongest the Indians, and in especiallye among theym of the newe Spaine, and after that those countries were gotten by our Spaniardes, beyng taught of the Indians, they did profite themselues of those thinges, in the Woundes whiche they receiued in their Warres, healyng themselues therewith, to the greate benefite of them.

Within this fewe yeres there hath beene brought to Spaine of it, more to adornate Gardeines with the faire-nes thereof, and to geue a pleasaunt sight, rather then that it was thought it had the marueilous Medicinable ver-tues, whiche it hath, now we doe vse of it more for his ver-tues, then for his fairenes. For surely they are suche which do put admiration.

How it is sowen and how it grow-eth.

It is growyng in many partes of the Indias, but ordi-narily in moyst places, and shadow places, and it is neede-full that the groud where it is sowen, bee well tilled, and that it bee a fruitfull grounde in all tymes it is sowen, in the hot countries. But in the colde countries it muste bee sowen in the moneth of Marche, for that it may defende it selfe from the frost.

The name of it.

The proper name of it amongest the Indians is *Pecielt*, for the name of *Tabaco* is geuen to it of our Spaniardes, by reason of an Ilande that is named *Tabaco*.

The descrip-tion of it.

It is an Hearbe that doth growe and come to bee very great: many tymes to bee greater then a Lemmon tree, it doth caste out one steame from the Roote whiche groweth vp right, without declinyng to any parte, he doth caste out

many Bowes, straight that well nere they bee equall with the principall steame of the tree, his Leafe is well nere like to the Leafe of a Syrion tree, they come to be verie great, and be of colour greene, the Plant is heauie, they be in the Garden as Sirions and Syringes are. For that all the yere they are greene, and haue leaues, and if any wyther, they be those that are lowest in the highest parte of all the Plante, there doth growe out the flower, the whiche is after the maner of white *Campanillia*, and in the middest of Carnation coulour, it hath a good shewe when it is drie, it is like to blacke Popie seede, and in it is shut vp, the seede whiche is verie small, and of the colour of a darke Tauny.

The flower.

The seede.

The roote.

The Roote is great, conformable to the greatnes of the Plante, deuided into many partes, and it is like to woodd in substaunce, the whiche beeyng parted, it hath the harte within, like vnto the colour of Safron, and beyng tasted, it hath some bitternes with it. The Rinde commeth awaie easily, we knowe not that the roote hath any vertue at all. Of onely the Leaues wee knowe the vertues, whiche wee will speake of, although that I doe beleeue that the roote hath Medicinall vertues inough, the whiche the tyme shall discouer. And some will saie that it hath the vertue of *Ruibarbe*, but I haue not experimented it as yet, they doe keepe the leaues after they be drie in the shadowe, for the effectes that we will speake of, and thei be made pouder, for to vse of them in place of the Leaues, for it is not in all partes, the one and the other, is to be kept a greate tyme, without corruptyng, his complexion is hot and drie in the seconde degree, it hath vertue to heate and to dissolue, with some bindyng and comfortyng it gleweth together, and doth soder the freshe woundes, and doth heale them, the filthy wounds and soares it doth cleanse & reduce them to a perfite health, as it shall be spoken of forewarde, and so we will speake of the vertues of these Herbes, and of the thynges that it doeth profite, euery one particularly.

His Leaues.

His complexion.

His vertues ingenerall.

This;

This Hearbe *Tabaco* hath particular vertue to heale griefes of the head, and in eſpecially cummyng of cold cauſes, and ſo it cureth the headage when it commeth of a cold humor, or of a windy cauſe, the Leaues muſte be put hot to it vppon the griefe, and multiplyng them the tyme that is needeful, vntill the griefe be taken awaie. Some there bee that doe annoynt them with the Oyle of Oyringes, and it doeth a verie good wooꝛke. *In paines of the head.*

In any maner of griefe that is in the bodie or any parte therof it healpeth, beyng of a cold cauſe, and applied therevnto, it taketh it awaie, not without greate admiration. *In any grief of the body.*

In griefes of the breſt it doth make a marueilous effect, and in eſpecially in thoſe that doe caſt out matter and rottenneſſe at the mouth, and in them that are ſhorte breathed. And any other olde euilles makyng of the hearbe a ſæthyng, and with Suger made a Sirupe, and beyng taken in little quantitie, it doth cauſe to expell the Matters, and rottennes of the breaſt marueilouſly, and the ſmoke beyng taken at the mouthe, doth cauſe that the matter be put out of the breaſt, of them that doe fetche their breath ſhorte. *In griefes of the Breſt.*

In the griefe of the ſtomacke, cauſed of colde cauſes, or winde, the leaues beyng put very hot, it doth take it awaie, and diſſolueth it by multiplyng of them, vntill it be taken awaie. And it is to be noted, that the leaues are to be warmed better then any other, amongeſt Aſhes or Emberes very hot, thruſtyng the hearbes into them, and ſo to warme them well, and although they be put to with ſome Aſhes, it maketh the wooꝛke better, and of moꝛe ſtrong effectes. *In the griefe of the ſtomacke.* *To warme the Leaues amongeſt Aſhes.*

In Opilations of the ſtomacke, and of the inner partes principally, this hearbe is a greate remedy for that it doth diſſolue them, and conſumeth them, and this ſame it doth in any other maner of Opilations or hardnes, that is in the belly, the cauſe beyng of a colde humor, or of windines. *In opilations*

They muſte take the hearbe greene, and ſtampe it, and with thoſe ſtamped leaues rubbe the hardnes a good while, *The waie how to applie it.*

and at the tyme as the Hearbe is in the Mozter a ſtam-
pyng, lette there bee putte to it a fewe dzoppes of Vineger,
that his woꝛke may be made the better, and after the place
is rubbed where the paine is, then put vpon it one leafe oꝛ
leaues of the *Tabaco* beyng hotte, and ſo let it alone till the
nexte daie, and then doe the like againe, oꝛ in place of the
leaues put a Linen clothe wette, in the hotte Joyce. Some
there bee, that after they haue rubbed it with the ſtamped
leaues, they doe annoynt it with oyntments, made foꝛ the
like cuilles, & vpon it thei put the leaues oꝛ the ioyce of the
Tabaco. And ſurely with this cure they haue diſſolued great
and harde opilations, and very olde ſwellinges in the griefe
In the griefe of the ſtone. of the ſtone, of the Kidneis and Raines, this Hearbe dothe
greate effectes, by puttyng the leaues into Aſhes, oꝛ Em-
bꝛes, hotte, that they may warme well, and then beyng put
vpon the griefe, multiplyng it as often as it is needefull.
To put them in Gliſters. It is neceſſary in the Seethynges that is vſed to be made
foꝛ Gliſters to putte into them with the other thinges, the
Leaues of this Hearbe: foꝛ that they ſhall pꝛofite muche,
and likewiſe foꝛ Fomentations and Plaiſters, that they
ſhall make.

In griefes of windes. In griefes of windes they make the like effect, takyng
awaie the paines that doth come of the windines, applyng
the Leaues after the ſame ſoꝛt as it is ſaied.

The euill of the Mother. In the greſe of women, whiche is called the euill of the
Mother, puttyng one leafe of this hearbe *Tabaco* verie
hotte, in the maner as it is ſaied, it dooeth manifeſte pꝛo-
fite: it muſte bee put vppon the Nauell. And vnder it ſome
doeth vſe to put firſt of all, thynges of good ſmell vpon the
Nauell, and then vpon that thei put the leafe, in that thei
doe finde moſte pꝛofite, is to putte the *Tacamahaca*, oꝛ the
oile of liquid Amber, and Balſamo, and *Carana*, any thyng
of theſe put to the Nauell, and kept to it continually, that
it maie cleaue vnto it, doeth manifeſte pꝛofite in griefes of
the Mother.

In

In one thing, the women that dwelleth in the Indias, doeth celebrate this hearbe, that is in the euill breathyng at the mouthe of children, when thei are ouer filled with meate, and also of greate people, anointyng their beallies with lampe oile, and puttyng some of those leaues in ashes hotte to their beallies, and also to their shoulders, it doeth take awaie their naughtie breathyng: and it doeth make that thei goe to the stoole, puttyng it therebnto, the tymes that it is needefull, if the leaues bee asshed it is the better. *For an euill breath.*

In Wormes, and in all kinde of theim, it killeth them, and dooeth expell theim merueilousllie, the seethyng of the hearbe made a sirupe delicately, taken in verie little quantitie, and the ioyce thereof put on the nauell, it is nedefull after this be doen to geue a Glister, that may auoyde them out, and expell them out of the guttes. *For Wormes*

In griefes of the Joyntes beyng of a colde cause it maketh a marueilous woorke, the Leaues of this *Tabaco* beeyng put hot vpon the griefe, the like doth the Joyce put vpon a littell clothe hot. For that it doth dissolue the humor, and taketh awaie the paines thereof, if it bee a hot cause it doth hurte, sauyng when the humour hath been hot, and the subtill is dissolued, and the grosse remaineth, that then it doth profite as if the cause were colde, and it is to be understoode, that the leaues beyng put, where as is grief of the saide cause, in anye parte of the bodye, that it will profite muche. *In euil of the Ioyntes.*

In swellynges or in colde Impostumes, it dooeth dissolue and vndoe them, washyng them with the hotte Joyce, and puttyng the beaten leaues, after they be stampte, or the leaues beyng whole of the saied *Tabaco* vpon it. *In colde swellinges.*

In the Tooth ache when the griefe is of a colde cause, or of colde Rumes, puttyng to it a little Baull made of the leafe of the *Tabaco*, washing firste the toothe with a small clothe wet in the Joyce, it taketh awaie the paine, and doth staie it, that the putrefaction go not forwarde: in hot causes *For the toth ache.*

it

it doth not profite, and this remedy is so common that euery one healeth.

For Chilblaines.

This Hearbe doth marueilously heale the Chilblaines, rubbyng them with the stamped leaues, and after puttyng Handes and Feete in hot water, with Salt, and keepyng them warme, this is doen with greate experience in many.

In Venom & venomous woundes.

In Uenom and venomous Woundes our *Tabaco* hath greate experience, whiche hath been knowen a little tyme past, that when the wilde people of the Indias, which eate mannes flesh doe shoote their Arrowes, they doe annoint them with an hearbe or Composition made of many poysones, with the whiche they doe shoote at all thinges that they would kill, and this Uenom is so euill, and pernicious, that it killeth without remedie, and they that bee hurte dieth with greate paines and accidentes, and with madnes, vnlesse that they had founde remedie for so greate an euill. A fewe yeres past they did put to their Woundes *Sublimatum*, and so were remedied, and surely in those partes they haue suffered much with this vexation of poyson.

Sublimatū in the venomed woūdes.

A little whiles past, certaine wild people goyng in their Bootes to Saint Jhon Depuerto Rico, for to shoote at Indians, or Spaniardes, if that they might finde them. They came to a place and killed certaine Indians, and Spaniardes, and they did hurte manye, and as by chaunce there was no *Sublimatum* at that place to heale them, they did remember to put vpon the woundes the Joyce of the *Tabaco*, and the Leaues stamped. And God would, that puttyng it vpon the hurtes, the griefes, madnes, and accidentes, wherwith they died, was mittigated, and in suche sort they were deliuered of that euill, that the strength of the Uenom was taken awaie, & the woūdes were healed, of the whiche there was greate admiration, the which beyng knowen by them of the Ilande, they doe vse it in other hurtes and woundes, that they do take when they do fight with the wild people, and nowe they haue no feare of theym, by reason they haue

founde so great a remedy, in a thing so desperate.

This Hearbe hath also vertue againste the Hearbe called of the Crossebowe shooter, that our hunters doe vse to kill the wild beastes with all, which hearbe is venom moste strong, and dooeth kill with out reamedy the whiche the kynges pleasure was to proue, he did commaunde to make experience thereof, and they did wound a little Dogge in the throate. And did put forthwith in the wound the hearbe of the Crossebowe shoter, and after a little while, they put in to the selfe same wounde that they had annoynted with the Crossebowe shooters Hearbe, a good quantitie of the Joyce of *Tabaco*, and the stamped leaues vpon it, and they tied the dogge, and he escaped not without greate admiration of all men that sawe hym. Of the whiche the excellent Phisition of the Chamber of his maiestie the Doctor Barnarde in the margent of this booke, that saw it, by the commaundement of his Maiestie, saieth these woordes. I did this experience by the commaundement of the kinges Maiestie, I did wound the Dogge with a knife, and after I did put the crossebowe shooters hearbe into the wound and the hearbe was chosen, the dogge was taken of the hearbe, and the *Tabaco* and his Joyce put into the wounde, the dogge escaped and remained whole.

Against the hearbe of the Crossebow shooter.

Historie.

Doctor Barnarde.

In the venomos Carbuncles, the *Tabaco* beyng put in the maner as is said dooeth extinguishe the malice of the venom, and it doth that whiche al the woorkes of Surgery, cã doe vntill it be whole. The same thing it dooeth in bityng of venomous beastes, for it dooeth kill and extinguishe the malice of the venom, and healeth them.

In venomos Carbuncles.

In bityngs of venomos beastes.

In woundes newly hurte and cuttinges, strokes, prickes, or any other maner of wounde, our *Tabaco* doth marueilowes effectes. For that it doth heale them and maketh them sound, the wound muste be washed with wine, and procure to annoynt the sides of it, takyng away that whiche is superfluous, and then to put the Joyce of this hearbe, and

In woundes newly hurte.

The maner of healing.

vpon it the ſtamped leaues, and beeyng well bound it ſhall ſtande vntill the next daie that they ſhall retourne to dreſſe it, after the ſame faſhion they ſhal kæpe good order in their meate, vſing the diet neceſſary, and if it be nædefull of anie euacuation by ſtoole, the cauſe beyng greate, let it be doen what ſhall bee conueniente. And with this order they will heale, without any neede of any more Surgerie then this hearbe. Here in this Countrie, and in this City they know not what to doe, hauing cut or hurte themſelues, but to run to the *Tabaco*, as a moſt redie remedie, it doth marueilous workes, without any neede of other Surgery, but this only hearbe. In reſtrainyng the fluxe of bloud of the wounds it doth moſt marueilous workes, for that the Joyce and the Leaues beyng ſtamped: is ſufficient to reſtraine any fluxe of bloud.

Note.

In old ſores.

In olde Soares it is marueilous the wooркes and the effectes that this Hearbe dooeth, for it healeth them wonderfully, making cleane and mundifiyng them of al that is ſuperfluous, and of the rottenneſſe, that it hath, and doeth bring vppe the fleſhe, reducyng them to parfite healthe, the whiche is ſo common in this Citie that euerye man doeth know it, and I hauyng miniſtred it to many people as well menne as women, in greate number, and beyng greeued of tenne, and of twentie yeres thei haue healed olde rotten ſores in legges, and other partes of the body, with only thys remedy to the great admiration of all men.

The order of the Cure.

The order of the Cure that is to bee healed with this hearbe is this following. The olde rotten ſoares although they bee cankered, let the ſicke man bee pourged with the counſaill of a Phiſition, and let hym bloud if it be nædefull, and then take this Hearbe and pounde it in a Morter, and take out the Joyce and put it into the Soare, and then after the maner of a Plaiſter put the ſtamped leaues vpon it, whiche are the Leaues that the Joyce is taken out of, and this doe once euery daie eatyng good Meates, and not exceding

ceedyng in any disorder, for otherwise it will not profite. And doyng this it will make cleane the euill flesshe beeyng rotten, and superfluous, vntill it come to the whole flesshe, and is not to be marueiled if that the wounde be made verie greate. For the euill musste bée eaten vp, vntil it come to the good, and with the same cure puttyng lesse quãtitie of ioice it will incarnate, and reduce it to parfit health, in suche sort that it doeth all the worckes of Surgery, that all the Medicines of the world may doe, without hauyng nede of any other maner of medicine.

This woorke doth cure olde Soares, with so muche admiration: and not onely in men, but in brute beastes. As at this daie in all partes of the Indias, where you haue anye cattell hauyng woundes or gaules and the countrie beyng hotte and moyste ouer muche, it doe soone rotte theim, and very quickely come to be cãkered, and for this cause, muche greate cattel doe dye. And to remedy this and the wormes that doe increase in the soares, thei had for remedye to put into the sores *Sublimatum*: for that in this remedie thei did finde more benefite then in anye other, that they had vsed. And for that the *Sublimatum* had there so high a price, manytymes it was more worthe then the cattell that it healed. And for this cause and for hauyng founde in the *Tabaco* so muche vertue for to heale newe woundes and rotten, they did accorde and agree together to vse the *Tabaco*, in the healyng of beastes, as they had doen in the cure and remedy of menne, puttyng the Joyce of the *Tabaco* into the woundes, and washyng it therewith, and puttyng vpon it the stamped leaues of the *Tabaco*, after that the Joice is taken from it, and it is of so greate efficacie and vertue, that it killeth the wormes, and maketh cleane the soare, eating awaie the euill flesshe, and it doth ingender new flesshe vntill it be whole, as in the other thinges whiche we haue spoken of, the like it doth in the gaules of the beasts of *Cariege*, the Joyce beyng put and the beaten leaues wherof the Joyce

It cureth best the woũdes that be rotten and cankered.

Sublimatũ doth heale the soares of beastes that be cankered.

commeth of the *Tabaco*, as it is saied: although it bee cankered, it doeth make them cleane, and doeth incarnate thē, and cureth and helpeth them. And so the Indians dooe carry it, when thei doe iourney, for this purpose and effect, and it doeth the like profite, that the ioyce doeth.

Historie. I sawe a manne that had certaine old sores in his nose, whereby he did caste out from hym muche matter, and daily did rotte and canker inwardes, and I caused him to take at his nose the ioice of this *Tabaco*, and so he did, and at the seconde tyme, he did caste out from hym, more then twentie little wormes, and afterwarde a fewe more, vntill that he remained cleane of them, and vsyng it so certaine daies. He did heale of the sores, that he had in the inner part of his nose: and if he had tarried any longer, I thinke that there had remained nothyng of his nose, but all had beeu eaten awaie, as it doeth happe to many, whiche we dee see without them. And beyng writyng of this,

Historie. a daughter of a gentill manne of this Citie, had many yeres a certaine maner of drie skabbes, or well nere skuruie in her hedde, I had cured her, and dooen vnto her many benefites, vniuersall, and particular: and also Maisters of Surgerie had dooen their diligence, and all did not profite. And a gentlewomā, whiche had the charge of her, as she heard me saie one daie, muche good of the *Tabaco* that it did good, and was profitable, for so many infirmities, she sente for it, and did rubbe hard the desease that the wenche had, and that daie she was very euill, and was as though she had bēn foolishe, and the gentlewoman did not let, in seeyng her after that sorte to rub her harder, and then the wenche did not feele so muche griefe, but that the drie skabbes beganne to fall, and the white scurffe of her hedde in suche sorte, it did make cleane and healed her hedde, with doyng of it certaine daies, that she healed of her scuruie desease very well, without knowyng what she did.

One of the merueilles of this Yearbe, and that whiche

doeth

doeth bryng moste admiration, is, the maner how the prie-stes of the Indias did vse of it, whiche thei did in this maner: when there was emongest the Indians any maner of businesse, of greate importaunce, in the whiche the chiefe gentlemen called *Casiques*, or any of the principall people of the Countrie, hauyng necessitie to consulte with their Priestes, in any businesse of importaunce: then thei wente and propounded their matter to their chief Prieste, forthe-with in their presence, hetoke certain leaues of the *Tabaco*, and caste theim into the fire, and did receiue the smoke of them at his mouthe, and at his nose with a Cane, and in ta-kyng of it, he fell doune vppon the grounde, as a dedde manne, and remainyng so, accordyng to the quantitie of the smoke that he had taken, and when the hearbe had doen his woorke, he did reuiue and awake, and gaue theim their aunsweres, accordyng to the visions, and illusions whiche he sawe, whiles he was rapte of the same maner, and he did interprete to them, as to hym semed beste, or as the Deuill had counsailed hym, giuyng theim continually doubtfull aunsweres, in suche sorte, that how soeuer it fell out, thei might saie that it was the same, whiche was declared, and the aunswere that thei made.

The maner how the prie stes of the Indias doe vse this Ta-baco.

Jn like sorte the reste of the Jndians for their pastyme, doe take the smoke of the *Tabaco*, for to make theim selues drunke withall, and to see the visions, and thinges that doe represent to them, wherein thei dooe delight: and other ty-mes thei tooke it to knowe their businesse, and successe, be-cause conformable to that, whiche thei had seen beeyng drunke therewith, euen so thei might iudge of their busi-nesse. And as the Deuill is a deceiuer, and hath the know-ledge of the vertue of Hearbes, he did shewe them the ver-tue of this Hearbe, that by the meanes thereof, thei might see their imaginations, and visions, that he hath repre-sen-ted to theim, and by that meanes doeth deceiue them.

To haue Hearbes that haue the like vertue, is a com-

Hearbes whiche haue

vertue in dreamyng of thinges.

mon thyng, and in the booke of the Phisitions. *Dioscorides* dooeth saie, that one dragme of the roote of *Solatro*, beeyng taken in wine, whiche roote is very straunge, and furious, doeth prouoke slepe greatly, and doeth make hym that taketh it, to dreame of thinges variable, and doeth represent vnto hym terrible imaginations, and visions, and others doeth giue delectation, and pleasure. Of the Anis sæde thei saie, beyng eaten at the bower, when that thei shall slepe, it doeth make a plealaunte, and delectable dreame. The Readishe doeth make theim greuous, and very heaute, and so of many other Hearbes, whiche shalbe large to speake of, the whiche of this matter, the auncient writers doeth write of.

Of the bague whiche thei vse in the Oriental Indias.

Diego Gratia de Guerta, in the booke that he writeth of the Spicerie and Drugges of the Drientall Indias, doeth saie, that in those partes there is an Hearbe, whiche is called *Bague*, the whiche beeyng mingeled with thynges of swæte smell, thei make of it a confection of excellente smell and taste: and when the Indians of those partes, will depriue them selues of iudgement, and see visions that doeth giue theim pleasure, then thei take a certaine quantitie of this confection, and in takyng of it, thei remaine depriued of all iudgemente, and while the vertue of their Medicine doe endure, thei doe receiue muche delight, and thei doe see thynges, whereby thei doe receiue pleasure, and be glad of it. There was a mightie Emperour, beyng Lorde of many Realmes, saied vnto Martine Alfonso *de Sosa*, vice Roye that was of the Easte India, that when he would see Realmes, and Cities, and other thynges, of the whiche he did receiue pleasure, that he would then take the *Bague*, made in a certaine confection, and that in doyng of it, he did receiue pleasure. The vse of this confection is very common, and very muche vsed emongeste the Indians of those partes, and thei doe sell it in the publike Market, for this effecte.

The Indians of our Occidentall Indias, doeth vse of

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the *Tabaco* for to take awaie the wearines, and for to take lightsomnesse of their laboure, whiche in their Daunces thei bee so muche wearied, thei remaine so wearie, that thei can scarcely stirre: and because that thei maie laboure the nexte daie, and retourne to doe that foolishe exercise, thei dooe take at the mouthe and nose, the smoke of the *Tabaco*, and thei remaine as dedde people, and beeyng so, thei bee eased in suche sorte, that when thei bee awakened of their slepe, thei remaine without wearinesse, and maie retourne to their labour as muche more, and so thei dooe alwaies, when thei haue neede of it: for with that slepe, thei por receiue their strength, and bee muche the lustier.

The Tabaco doeth toke away werines

The blacke people that hath gone from these partes to the Jndias, hath taken the same maner and vse of the *Tabaco*, that the Jndians hath, for when thei see theim selues wearie, thei take it at the nose, and mouthe, and it dooeth happen vnto theim, as vnto our Jndians, lyng as though thei were dedde three or fower howers: and after thei doe remaine lightened, without any wearinesse, for to laboure againe: and thei dooe this with so greate pleasure, that although thei bee not wearie, yet thei are very desirous for to dooe it: and the thyng is come to so muche effecte, that their maisters doeth chasten theim for it, and doe burne the *Tabaco*, because thei should not vse it, whereupon thei goe to the desartes, and secrete places to dooe it, because thei maie not bee permitted, to drinke them selues drunke with Wine, and therefore, thei are gladde to make them selues drunken with the smoke of *Tabaco*: I haue seen them dooe it here, and happen to them as is saied. And thei dooe saie, that when thei come out of the same traunce, or dreame thei finde theim selues very lustie, and thei dooe reioyce to haue beeu after the same sorte and maner, seyng that thereof thei doe receiue no hurte.

The Negros do vse it after the maner of the Indians.

The oriental Indians doe vse the Opio and how thei vse it.

These barbarous people do vse of ỹ like thinges, to take awaie wearines, and not onely it is vsed in our Occidental Jndias,

Indias, but is also a common thyng in the Orientall Indias. And also in the Portingall Indias, for this effecte, thei dooe sell the *Opio* in their Shoppes, euen as thei sell Cõserua, with the whiche the Indians doe vse to ease them selues, of their labour that thei dooe take, and to bee merie, and not to feele paines, of any greate labour of the bodie, or of mynde that maie come vnto theim, and thei call it there emongest them selues *Aphion*. Of this *Aphion* the Turkes dooe vse for this effecte. The Soldiours and Capitaines that goeth to the warres, when thei doe laboure muche, from the tyme that thei bee lodged, that thei maye take reste, thei take *Aphion*, and slepeth with it, and thei remaine lightened of their labour: The moste principall people taketh the *Bague*, and it hath a better taste, and a better smell, there is putte to it muche Amber, and Muske and Cloues, and other spices: That surely it is a thyng of admiration, to see that these Barbarous people dooe take suche Medicines, and so many of them doe take it, and that it doeth not kill theim, rather thei take it for healthy and remedy, for their necessitie.

Historie. I sawe an Indian of those partes, that in my presence did aske Apoticarie a quart of *Opio*, and I asked him wherfore he would haue it, and he tolde me that he tooke it to put awaie wearinesse, whē he did fele hym self ouer muche greeued, and afflicted with laboure, and he tooke the halfe of that as he carried, for the Poticarie gaue hym more then a pinte for twelue pence, and therewith he slepte so muche, that when he awoke from slepe, he founde hym self very muche eased of his wearinesse, in suche sorte, that he might continue his laboure, I did merueile at it, and it seemed to me a thyng of mockerie: seeyng that fiue or sixe graines, bee the moste that wee can giue to a sicke persone, how strong so euer that he bee, and this beeyng verie well prepared, dooeth cause many tymes accidentes of death. And many yeres after standyng in the Shoppe of

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an other Poticarie of this Citie, there came an other Indian, of the same Orientall Indias, and he did aske of the Poticarie, that he should giue hym *Aphion*, the which Poticarie vnderstoode hym not, and I remembryng my self of the other Indian, I caused hym to shewe to the Indian *Opio*, and in shewyng it to hym, he saied that it was that, whiche he asked, and he bought a quarter of a Pinte of it. and I asked of the Indian, wherefore he would haue it, & he tolde me the same that the other Indian did: that it was because he might labour, and ease hym self of his wearines and that he did beare burdens, and that he should helpe to discharge a Shippe: wherefore he would take the one half that he might therwith labour, and the other halfe after he had laboured, that therewith he might take ease, and reste. Then I gaue credite to the firste Indian, of that he saied vnto me, and since I haue beleued that, whiche I haue seen, and redde, in those partes to bee a thyng in common, for the like effectes. And truely it is a thyng worthie of greate consideration, that fiue graines of *Opio* dooeth kill vs, and three score doeth giue them healthe, and reste.

The Indians dooeth vse the *Tabaco*, for to suffer the drieth, and also for to suffer hunger, and to passe daies with out hauyng nede to eate or drinke, when thei shall trauaile by any desarte, or dispeopled Countrey, where thei shall finde neither water, nor meate. Thei doe vse of these little baules, whiche thei make of this *Tabaco*, thei take the leaues of it, and doe chewe it, and as thei goe chewyng of thē, thei goe mingling with them certaine pouder, made of the shelles of Cockles burned, and thei goe minglyng it in the mouthe all together, vntill that thei make it like to dowe, of the whiche thei make certaine little baules, little greater then Peason, and thei put theim to drie in the shadowe, and after thei keepe them, and vse them in this forme followyng.

The Tabaco taketh away drought.

Little Bales for honger and drought

The maner so vse them.

When thei vse to trauaile by waies, where thei finde

no water noꝛ meate: Thei take a little baule of theſe, and thei put it betwene the lower lippe and the teethe, and thei goe chewyng it all the tyme that thei doe trauell, and that whiche thei doe chewe, thei doe ſwallowe it doune, and in this ſoꝛte thei dooe iourney, thꝛee oꝛ fower daies, withoute hauyng neede of meate, oꝛ dꝛinke, foꝛ thei feele no hunger, dꝛieth, noꝛ weakeneſſe, noꝛ trauaile doeth trouble them. I doe thinke that to iourney after this ſoꝛte, is the cauſe thei goe chewyng continually the little baules: thei doe bꝛyng fleume into the mouth, and doe retourne to ſwallowe them into the ſtomacke, the whiche dooeth retaine the naturall heate, whiche doeth go conſumyng, and maintainyng them ſelues of them, the whiche wee doe ſee happen in many beaſtes, foꝛ that muche tyme of the Winter, thei bee ſhut vp into their Caues, and hollowe places of the yearth, and dooe paſſe there without any meate. And foꝛ that thei haue to conſume the naturall heate, of the fatneſſe, whiche thei had gotten in the Summer, the Beare beeyng a greate and fearſe beaſte, muche tyme of the Winter is in his Caue, and doeth liue without meate, oꝛ dꝛinke, with onely chewyng his pawes, the whiche perhappes he doeth foꝛ the ſaied cauſe: this is the ſubſtance whiche I haue gathered of this Hearbe, ſo celebꝛated and called *Tabaco*, foꝛ that ſurely it is an Hearbe of greate eſtimation, foꝛ the greate vertues that it hath, as wee haue ſaied.

Hereafter followeth a further addi- *Fol. 42*

tion of the Hearbe called Tabaco: other-
vvise called by the Frenchemen *Nicotiane*, Which
Hearbe hath doen greate Cures in the
Realme of Fraunce and Portingall,
as hereafter at large may ap-
peare in this folowyng.

Nicotiane *Chap. 76.*

Nicotiane the chifeſt emong other medicinable hearbes.

NICOTIANE, although it bee not long since it hath beene knowen in Fraunce, notwithstanding it deserueth Palme and Price emong all other Medicinable herbes, it deserueth to stande in the first rancke, by reason of his singuler vertues, and as it were almost to be had in admiration, as hereafter you shall vnderstande. For that none suche as of auncient tyme, nor of late daies, that haue written the nature of plantes, did euer make mẽtion thereof. I haue therfore learned the whole History therof, the which I learned of a gentleman my very frende, the first authour, inuenter, & bringer of this hearbe into Fraunce, wherfore I thought good to publishe it by writyng for their sakes, that haue so often hearde speakyng of this saied hearbe, and yet neither knewe the Hearbe, nor the effectes thereof.

Nicotiane wherefore so named.

This Hearbe is called *Nicotiane*, of the name of hym that gaue the firste intelligence thereof into this Realme, as manie other Plantes as haue taken their name of certaine Grækes and Romaines, who hauyng beene in straunge Countries, for seruice of their common weales, haue brought into their countries many Plantes, whiche were vnknowen. Some haue called this Hearbe the Quæ-

The Queene Mothers herbe.

nes-herbe, because it was firste sente vnto her, as hereafter

shalbe declared by the Gentleman, that was the first inuenter of it, and since was by her giuen to diuers for to sowe, where by it might be in this Lande. Others haue named it the greate Priours hearbe, for that hee caused it to multiplie in Fraunce, more then any other, for the greate reuerence that hee had to his Hearbe, for the Diuine effectes therein contained. Many haue giuen it the name, *Petum*, whiche is in deede the proper name of the Hearbe, as they whiche haue trauelled that Countrey can tell. Notwithstandyng, it is better to name it *Nicotiane*, by the name of hym that sente it into Fraunce first, to the ende that he may haue the honour thereof, accordyng to his desert. For that he hath inriched our Countrie, with so singular an hearbe. Thus muche for the name, and now harken further for the whole Historie.

The graund Priours hearbe.

Petum.

Maister Nicot Ambassadour for the king in Portugall.

Maister Jhon Nicot, Counseller to the Kyng, beeyng Embassadour for the Kyng in Portugall, in the yere of our Lorde. 1559. 60. 61. wente one daie to see the Prysons of the kyng of Portugall, and a gentleman bèeyng the kèeper of the saied Prisons presented hym this hearbe, as a strange Plant brought from Florida, the same Maister Nicot, hauyng caused the saide hearbe to be set in his Garden, where it grewe and multiplied marueilously, was vppon a tyme aduertised, by one of his Pages, that a young man, a kinne to that Page, made a saye of that hearbe brused, both the hearbe and the Joice together vpon an vlcer whiche he had vpon his cheeke nere vnto his nose, comming of a *Noli me tangere*, whiche begã to take roote alredy at the gristles of the Nose, wherewith he founde hym selfe marueilously eased. Therefore the saide Maister Nicot caused the sicke yong man to be brought before hym, causing the said herbe to be continued to the sore eight or tenne daies, this saide *Noli me tangere*, was vtterly extinguished and healed: and he had sent it, while this cure was a worckyng to a certaine Phisition of the kyng of Portugall of the moste fame, for

Experience of the Noli me tangere.

to

to see the further worykyng and effect of the said *Nicotiane*, and sendyng for the same young man at the ende of tenne daies, the saide Phisition seeyng the visage of the said sicke yong man certified, that the saide *Noli me tangere* was vterly extinguished, as in deede he neuer felt it since.

Experience for woundes

Within a while after, one of the Cookes of the saide Embassadour hauyng almoste cut of his Thombe, with a greate Choppyng knife, the Steward of the house of the saied gentleman ranne to the saied *Nicotiane*, and dressed hym therewith fiue or sixe tymes, and so in the ende thereof he was healed: from that tyme forwarde this hearbe began to bee famous throughout Lisborne, where the court of the kyng of Portugall was at that presente, and the vertue of this saide hearbe was preached, and the people beganne to name it the Ambassadours hearbe. Wherefore there came certaine daies after a gentleman of the countrey, Father to one of of the Pages of the Ambassadour, who was troubled with an vlcer in his Legge, hauyng and had the same twoo yeres, and demaunded of the saide Ambassadour for his hearbe, and vsing the same in suche order as is before written, at the ende of tenne or twelue daies he was healed. From that tyme fourth the fame of that same hearbe encreased in suche sorte, that manye came from all places to haue that same hearbe. Emong all others therewas a woman that had her face couered with a Ringworme rooted, as though she had a Visour on her face, to whom the saide L. Embassadour caused the hearbe to bee giuen her, and tolde how she should vse it, and at the ende of eight or tenne daies, this woman was throughlye healed, she came and shewed her selfe to the Ambassadour, shewyng hym of her healyng.

Lisborne.

The Ambassadours herbe.

Experience of an olde vlcer.

Experience for the Ring wormes.

After there came a captaine to present his Sonne sicke of the kinges euill to the saide L. Ambassadour, for to send hym into Fraunce, vnto whom there was a saye made of the said hearbe, whiche in fewe daies did beginne to shewe

Experience. for the kings euill.

greate ſignes of healyng, and finally was altogether hea-led of the kinges euill.

The Lady of Mountigue dead of a noli me tange-re in her Breaſt.

The L. Ambaſſadour ſæing ſo great effectes proceding of this hearbe, and hauyng heard ſay that the Lady Monti-guy that was, dyed at Saint Germans, of an vlcer breade in her breſt, that did turne to a *Noli me tãgere*, for the which there could neuer remedy bee founde, and likewiſe that the Counteſſe of Ruffe, had ſought for all the famous Phiſiti-ons of that Realme, for to heale her face, vnto whom they could giue no remedy, he thought it good to communicate the ſame into Fraunce, and did ſende it to kyng Fraunces the ſeconde, and to the Quæne Mother, and to many other Lordes of the Courte, with the maner of gouernyng the ſame: and how to applie it vnto the ſaide diſeaſes, euen as he had found it by experience, and chiefly to the lorde of Iar-nac gouernour of Rogell, with whom the ſaide Lorde Am-baſſadour had great amitie for the ſeruice of the kyng. The whiche Lorde of Iarnac tolde one daye at the Quænes Ta-ble, that he had cauſed the ſaide *Nicotiane* to be diſtilled, and cauſed the water to be dronke, mingled with water *Euphra-ſie*, otherwiſe called eyebright, to one that was ſhorte breа-thed, and was therewith healed.

How the Ni cotiane was brought into Fraunce.

Diſtilled wa ter of Nico-tiane, ſingu-ler good for ſhort brea-thes.

This hearbe hath the ſtalke greate, berded and ſlymie, the leafe large and long bearded ſlymie, ſhe doth growe in branches halfe foote to halfe foote, and is verye full of lea-ues, and groweth in height foure or fiue foote. In hot coun-tries ſhe is nine or tenne monethes in the yere laden, in one ſelfe tyme, with leaues flowers, and Coddes full of ripe graines, whiche is when they are waxed blacke, and to bee ripe, whiche is when they are yet greene, ſhe ſproutes forth neere the Roote muche, and reuiueth by a greate quantitie of buddes, and notwithſtandyng the grain is the leaſt ſeede in the world, and the rootes be like ſmale thræedes.

The figure of Nicotiane

Ground fit for Nicotia-ne.

Nicotiane doth require a fat grounde finely digged, and in the colde countrey verie well dounged, that is to ſaie, a grounde,

grounde, in the whiche the doung be ſo well mingled and incorporated, that it be altogether tourned into earth, and that there appere no more doung.

She requireth the ſouth Sunne, and to be planted by a wall, which may defende her againſt the Northe winde recouerynge the heate of the Sunne againſt her, being a warrant vnto the ſaied hearbe againſte the toſſyng vppe of the winde, becauſe of her weakenes and highnes. *The Sunne fit for Nicotiane.*

She groweth the better beyng often wattred, and reuiueth her ſelfe by reaſon of the water in tyme of droughtes ſhe hateth the cold, therefore to preſerue her from diyng in the Winter tyme, ſhe muſt either be kepte in Caues made of purpoſe within theſaid gardens, or els to couer her with double Watte, and to make a Penthouſe of Reede on the Wall ouer the hearbe, and when the Southe Sunne ſhineth, to open vnto her the Dooze of the place where the hearbe is on the Southſide. *To watter Nicotiane.* *How to kepe Nicotiane in Winter.*

For to ſowe it, there muſt be made a hole in the grounde with your finger, as deepe as your finger can reache, then caſt into that hole. 40. or 50. graines of the ſaied Sæde together ſtopping againe your hole, for it is ſo ſmall a Sæde, that if there bee put in the hole but three or foure graines thereof, the earth would choke them, and if the weather bæ drie, the place muſt bee wattred lightly duryng the tyme of fiftene daies after the ſowyng thereof, it may alſo be ſowen like vnto Lettis and other ſuche hearbes. *The ſowing of Nicotiane.*

And when the hearbe is out of the grounde, for ſo muche as euery Graine thereof will bryng fourth his Twigge, and that the little Threedes of the Roote are the one within the other, you muſte make with a greate knife a greate compaſſe within the earth rounde about the ſaide place, and to lift vp the earth together with the Sæde, and to caſte it in a Paile of water, ſo that the earth be ſeparated, and that the little twigges may ſwimme aboue the water, then ſhall you take them without breakyng, the one after the other, *To remoue Nicotiane.*

and

and you ſhall put eache of them againe by themſelues, with the ſelfe ſame earth, and ſhall ſet them three foote from the wall, leauing fower foote ſpace from one Twigge to another, and if the earth which is neere vnto the wall, be not ſo good as it ought to bee, you ſhall prepare and amende it as aforeſaide, helpyng the ſaid Twigges ſo remoued by often watteryng.

The tyme to ſowe Nicotiane.

The tyme to ſowe it is in midde Aprill, or at the beginnyng. As touchyng the vertues, it will heale *Noli me tangere*, all olde Soares, and cankered Vlcers, hurtes, Ringewormes, greate ſcabbes, what euill ſoeuer bee in them, in ſtamping the leaues of the ſaid hearbe in a cleane Morter, and applyng the hearbe and the Joyce together vpon the griefe, and the parties muſte abſtaine from meate, that is, ſalte, ſower, and ſpiced, and from ſtrong wine, except it bee well wattred.

Vertues of Nicotiane.

Noli me tangere.

The leafe of this hearbe beyng dried in the ſhadowe, and hanged vp in the houſe, ſo that there come neither Sunne, winde, nor fyre, thereunto, and beyng caſte on a Chaffyng diſhe of Coales to bee burned, takyng the ſmoke thereof at your mouth through a tonnell or cane, your hed being well couered, cauſeth to auoyde at the mouth great quantitie of ſlimy and flematicke water, whereby the body will be extenuated and weakened, as though one had long faſted, thereby it is thought by ſome, that the dropſie not hauyng taken roote, will bee healed by this Perfume.

Woundes.

Cankered vlcers.

Perfume of Nicotiane good to make one voide water at the mouth

The Dropſie

Moreouer the inhabitauntes of Florida do noriſhe themſelues certaine tymes, with the ſmoke of this Hearbe, the whiche thei receaue at the mouth through certain coffins, ſuche as the Grocers do vſe to put in their Spices. There be other oyntmentes prepared of the ſaied hearbe, with other ſimples, but for a truth this only ſimple hearbe, taken and applied as aforeſaide is of greater efficacie, notwithſtandyng one may make thereof an oyntment, which is ſingular, to cleanſe, incarnate, and knit together all maner of

The ſmoke of Nicotiane ſerueth for to nouriſhe.

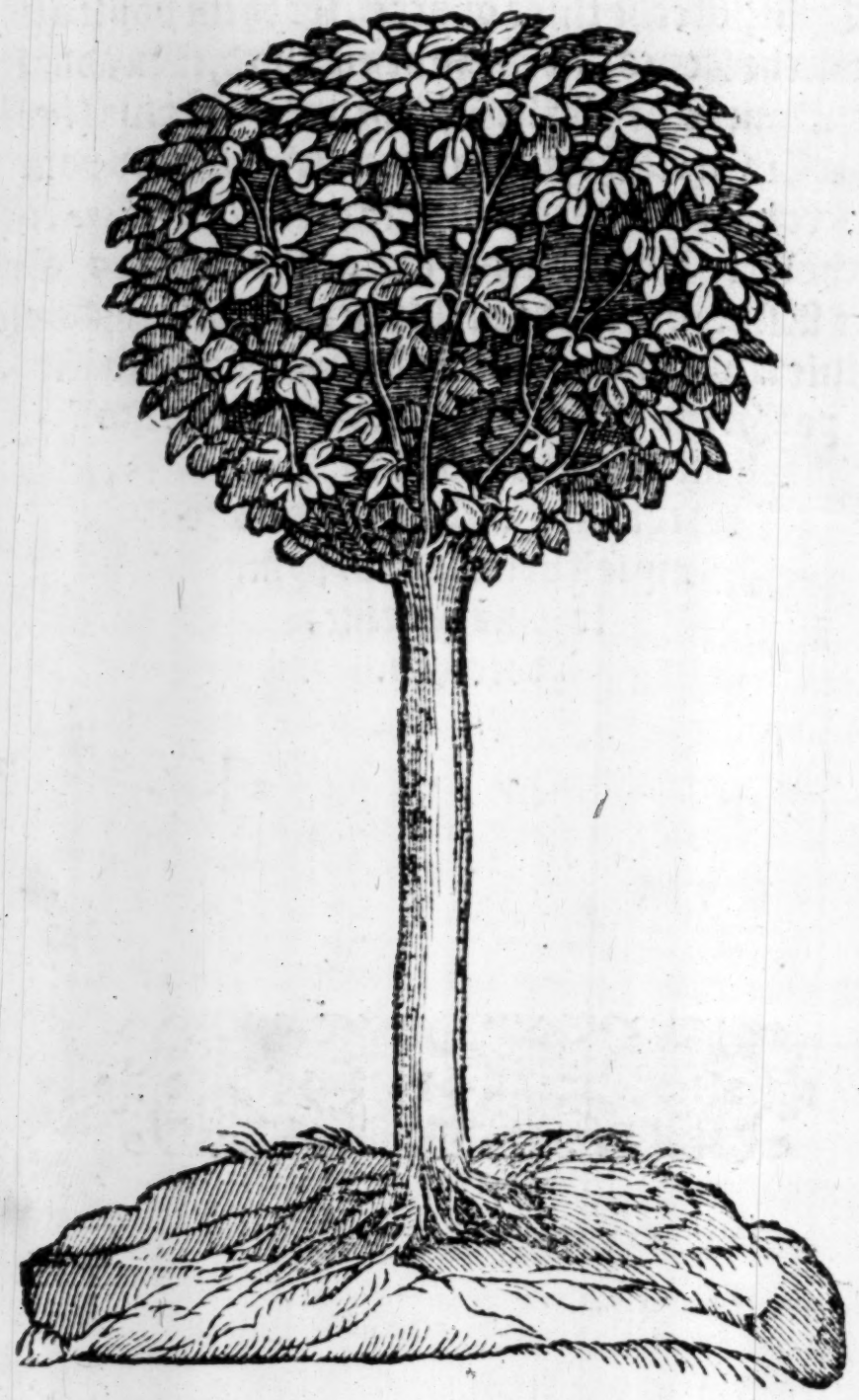
Oyntment of Nicotiane.

wounde,

woundes, the makyng of the saide Dyntmentes is thus. Take a pounde of the freshe Leaues of the saied Hearbe, stampe them, and mingle them with newe Waxe, Rosine, comon Oyle, of eche three ounces, let them boyle altogether, vntill the Joyce *Nicotiane* be cõsumed, then adde therto three Dunces of Venise Turpentine, straine the same through a Linen clothe, and keepe it in Pottes to your vse.

Lo, here haue you the true Historie of *Nicotiane*, of the whiche the saied Lorde Nicot, one of the Kynges Counsellers firste founder out of this hearbe, hath made mée priuie aswell by woorde as by writyng, to make you (frendly Reader) partaker thereof, to whom I require you to yelde as hartie thankes as I acknowledge my self bounde vnto hym, for this benefite. receiued.

The Saſſafras.



¶ *Of the Tree that is brought from the Florida, vvhiche is called Sassafras.*

FRom the Floryda whiche is the firme Lande of our Occidentall Indias, lyyng in xxb. degrees, thei bryng a woodd and roote of a tree that groweth in those partes, of greate vertues, and great excellencies, that thei heale there with greeuous and variable deseases. *The History of the Sassafras.*

It maie bee three yeres passe, that I had knowledge of this Tree, and a Frenche manne whiche had been in those partes, shewed me a peece of it, and tolde me merueiles of his vertues, and how many and variable deseases was healed with the water, whiche was made of it. I gaue at that tyme no credite to hym, for that in these thynges of Plantes, and Herbes, whiche is brought from other places, thei saie muche, and knoweth little, vnlesse it bee by a man that hath experience of theim, with care and diligence, the Tree and the partes thereof liked me well, and I iudged that, whiche now I dooe finde to bee true, and haue seen by experience. He tolde me that the Frenche men, whiche had been in the Floryda at that tyme, when thei came into those partes, thei had been sicke the moste of theim, of greeuous and variable deseases, and that the Indiãs did shewe them this Tree, and the maner how thei should vse it, and so thei did, and thei healed of many euilles, whiche surely it doeth bryng admiration, that one, onely remedy should doe so variable, and so merueilous effectes.

After that the Frenche menne were destroied, our Spaniardes did beginne to waxe sicke, as the Frenche menne had dooen, and some whiche did remaine of them, did shewe *Historie.*

it to our Spaniardes,and how thei had cured them selues with the water of this merueilous Tree, and the maner whiche thei had in the vsyng of it, shewed to theim by the Indians, who vsed to cure theim selues therewith, whē thei were sicke of any grief.

Our Spaniardes did begin to cure theim selues with the water of this Tree, and it did in theim greate effectes, that it is almoste incredible: for with the naughtie meates and drinkyng of the rawe waters, and slepyng in the dewes, the moste parte of theim came to fall into continuall Agues, of the whiche many of theim came to opilations, and of the opilations thei came to swell, and when the euil began: imediatly it began to take awaie the luste that thei had to their meate, and then came to theim other accidentes, and deseases, as suche like Feuers are accustomed to bryng: and haupng there no remedie to bee healed, thei did what the Frenche menne had counsailed them, doyng that whiche thei had doen, whiche was in this forme.

Thei tooke vp the roote of this Tree, and tooke a pece thereof, suche as it semed to theim beste, thei cutte it small into verie thinne, and little peeces, and cast them into water, at discretion, that whiche thei sawe was needefull, little more or lesse, and thei sodde it the tyme that semed nedefull, for to remaine of a good coulour, and so thei dranke it, in the mornyng fastyng, and in the daie tyme, and at dinner and supper, without keepyng any more waight, or measure, then I haue saied, nor more keepyng, nor order then this, and of this thei were healed of so many griefes, and euill deseases. That to heare of them what thei suffred, and how thei were healed, it doeth bryng admiration. & thei whiche were whole dranke it in place of wine, for it doeth preserue them in healthe: as it did appeare verie well by theim, that hath come frō thence this yere, for thei came all whole and strong, and with good coulours the whiche doeth not happen to them that dooeth come from those partes, and from

They which were whole dranke it.

other

other conqueſtes, foꝛ thei come ſicke and ſwolne, without coullour, and in ſhoꝛte ſpace the moſte of theim dieth: and theſe ſoldiours doeth truſt ſo muche in this wooode, that I beyng one daie emongeſt many of them, infoꝛming my ſelf of the thynges of this Tree, the moſte parte of them tooke out of their pokettes, a good peece of this woood, and ſaid: Maiſter, doe you ſee here the wooode, that euery one of vs doth bꝛyng foꝛ to heale vs with all, if we do fall ſicke, as we haue been there: and thei began to pꝛaiſe ſo muche, to confirme the meruelous woꝛkes of it, with ſo many examples of them that were there, that ſurely I gaue greate credite vnto it, and thei cauſed me to beleeue all that thereof I had heard, and gaue me courage to experimente it, as I haue doen, and as we ſhall ſee in the meruailes, whiche wee ſhall treate of it: and now we come to ſhewe the diſcription, and foꝛme of this Tree.

The deſcription of this Tree.

The Tree from whence thei dooe cutte this wooode, whiche thei newlie bꝛought from the Floꝛida, called *Saſſafras*, it is a Tree that commeth to bee verie greate: there bee of the middle ſoꝛte, and leſſer ſoꝛte, the greater ſoꝛte is of the bigneſſe of a Pine Tree, of a meane height, and well nere to the makyng of it, foꝛ he is ſtraight, he dooeth caſte out no moꝛe but one bꝛaunche of bowes, after the maner of a Palme Tree, onely in the higheſt parte, he caſteth out bowes after the maner of a Pine Tree, made clene, makyng of the bowes whiche he doeth caſte foꝛthe, a foꝛme of roũdneſſe: it hath a groſſe rinde of a Taunie coulour, and vpõ it an other thinne rinde, of the coulour of Aſhes, and vpõ the inner parte thereof, the Trees and bowes bee white, and nere like to Taunie, the Tree and bowes are verie light, the rinde beeyng taſted, it hath an excellente ſweete ſmell, and it is ſomewhat like to the ſmell of Fenell, with muche ſweeteneſſe of taſte, and of pleaſaunte ſmell, ſo muche that a little quantitie of this wooode beyng in a chamber, dooeth fill the ayꝛe conteined in it, and his rinde hath ſome ſharpe-

neſſe of taſte, the inner parte hath little ſmell, the higher part that doeth contain the bowes hath leaues, the whiche bee greene, after the maner of a Figge Tree, with three poinctes, and when thei are little, thei be like to the leaues of a Peare Tree, in onely the ſhewyng their pointes, thei bee of coullour a ſadde Greene, and of a ſweete ſmell, and muche more when thei bee drie. The Indians doeth vſe to put them beaten or ſtamped vpon bruſes, or of any manne beaten with drie blowes, and beeyng drie, thei are vſed in Medicinable thynges. Thei loſe not their leaues, thei are alwaies greene, if any dooe drie and fall, there ſpryngeth other, it is not knowen that it hath any flower, or fruite.

The rootes. The rootes of this Tree be groſſe, or ſclender, conformable to the greatneſſe of the Tree, thei bee light, but not ſo muche as the bodie of the Tree, and his bowes, but for his greatneſſe, he is notable light.

Note. The roote of this Tree is verie ſuperficiall, ſpreadyng in the vpper face of the ſoile or grounde, and ſo thei roote theim vp eaſily, and this is a common thyng in the Trees of the Indias, that moſte of them hath their rootes of ſmal depth, and if thei carrie any plantes frow Spaine to plant if thei doe not ſette them of ſmall depth in the grounde, thei giue no fruite.

The beſt is the roote. The beſte of all the Tree is the roote, and that dooeth wooꝛke the beſte effecte, the whithe hath the rinde verie faſt to the inner parte, and it is of the coulour Taunie, and muche moꝛe of ſwete ſmell then all the Tree, and his braũches, the rinde dooeth taſte of a moꝛe ſweete ſmell, then the Tree, and the water beeyng ſodden with the roote, is of greater and better effectes, then of any other parte of the Tree, and it is of a moꝛe ſweete ſmell, and thereof the Spaniardes dooeth vſe it, foꝛ that it is of better and greater effectes, and foꝛ the aboundaunce that there is of it, it is a Tree that groweth nere vnto the Sea, and in temperate places, that hath not muche dꝛouthe, noꝛ moiſture there be

Mountaines

Mountaines growyng full of theim, and thei dooe taste a moste swéete smell: and so at the beginning when thei sawe them, thei thought that thei had beeu Trees of Sinamon, and in parte thei were not deceiued, for that the rinde of this Tree hath as swete a smell, as the Sinamon hath, and it dooeth imitate it in coulour and sharpenesse of taste, and pleasaunte smell, and so the water that is made of it, is of moste swéete smell and taste, as the Sinamon is, and doeth the same woorkes and effectes that it doeth.

The Sassafras as good as the Sinamon.

The Tree groweth in some partes of the Floryda, and doeth not grow in others, for that it is in the port of sainct Elen, and in the porte of saincte Mathewe, and it is not in any other partes, but when the Soldiours did ware sicke, in places where this Tree was not, either thei carried thē to bee healed to the saied places, or thei did sende theim the Trees, or their rootes chiefly, and therewith did heale thē. The beste of the Tree is the Roote, and after the Bowes, and after the Tree, and the beste of all is the Rindes, the complexion and temperature of the Tree and of his Bowes, is hotte and drie in the seconde degree, the Rinde is somewhat more hotte then the reste, for that it entereth into the thirde degree, of heate and drieth, and this is manifestly seen in the water, and so thei that shall nede of it, must procure to haue the Rootes or Bowes, whiche hath the rinde for that whiche is without it, doeth not take so good effectes.

The complexiō and temperature of the Tree.

The name of this Tree as the Jndians dooeth name it, is called *Pauame*, and the Frenche menne doeth call it *Sassafras*, I knowe not wherefore our Spaniardes dooeth call it after the same maner, beyng taught by the Frenche menne, although that some doeth corrupte it, and calleth it *Sassafragia*, by the name that we haue from thence, and thei of these partes doeth call it *Sassafras*.

The name.

The vse of the Roote, or of the woodde of this Tree ehe whiche we haue treated of here, is by the waie of Seethyng,

The vse by seetyng.

thyng, and in this foꝛme the Indians did shewe it to the Frenche menne, and thei vnto vs: and as the Indians hath neither weight noꝛ measure, thei haue not kepte in those partes, any oꝛder in the makyng of the water of this wood foꝛ that thei doe no moꝛe in those partes, then to put a pece of woodde, oꝛ the roote at their discretion made peeces, in the water as thei dooe thinke beste. And thei doe Sæth it after their maner, without consumyng moꝛe quantitie, then when thei dooe sée that the Sæthyng is sufficiente, so that all thei whiche hath come from those partes, are verie variable in their maner of Sæthyng, whiche is no small confusion to them that shall vse it: and likewise to the Phisition that shall minister it, that whiche I doe in this I wil saie, I doe looke vpon the complexion, and temperature of the sicke persone, that shall take and vse this water, as also the maner and qualitie of the desease, and conforмablie I doe make the water, and giue it to the sicke person, giuyng to the Cholerike lesse sæthyng, and lesse quãtitie of wood. and to the Flegmaticke moꝛe sæthyng, and moꝛe quantitie of woodde, and to the Sanguine meanablie: and so after this soꝛte to their infirmities, accoꝛdyng to the qualities of them, foꝛ that if it bee not doen accoꝛdyng to this oꝛder, thei can not lette to make many errours in the vse of this water, & so it is cõueniẽt that in the moꝛe thei kepe the vse of the diet & gouernment which is necessary foꝛ the desease whiche thei dooe pꝛetende to cure. Let none thinke that to take this water without oꝛder and good consideration, as many doeth, that there shall followe health, rather takyng it without measure and without oꝛder, it shall doe vnto thẽ muche hurte, whereby it doeth seeme to me, that when this water shall bee ministered, as well in the deseases that it dooeth pꝛofite, as any other what soeuer thei bee, that thei goe to some learned Phisition, that maie dispose in the maner and makyng of the water, and the oꝛder whiche thei shall haue in takyng of it, foꝛ that in the Winter it shall be taken

Varietie of Seethyng.

That as the author doth.

taken otherwise then in the Summer. And otherwise it must be giuen to the leane person then to the strong, and in an other maner it muste be taken of the cholericke, then of the flematicke, and one order in the colde Region, and an other order in the hotte. Whereby it is conuenient to keepe order, measure, and forme, in the taking of it, for that there goeth no lesse in it then health and life, considering that we see it hath no price in the worlde, and not to let it alone to the iudgement, of hym that knoweth it not.

It did hap to a gentlewoman, vnto whom for certaine indispositions of the Wother, and of greate colde that she had, I did counsell her that she shoulde take this Water of the woodde of *Sassafras*. And I gaue her the order that she shoulde take, in makyng and takyng of it, and was that whiche was conuenient for her desease, and seemyng to her, that to put much of the wood, more then I saide to her, and seething the Water more then I shewed to her, that she shoulde heale the soner, and as she tooke it certaine daies with this strength, she was burdened in suche sorte with a very greate Agewe, that not onely it stoode her vppon to leaue the water, but it was needefull to let her liue tymes, and put her life in aduenture, and did infannie to the remedie. After she was whole, and had preuailed, she retourned and tooke the water with the order that I had first told her, and she healed very well, of her desease. It is tyme that wee come to the vertues of this woodde so excellent, and let vs speake perticularly of euery one of them, as we haue knowen, and experimented. *Historie.*

Ingenerall our Spaniardes in those partes of the Florida, where they haue been and now are, do vse of this aforesaide water sodden at their discretion, for all maner of deseases, without makyng exception of any. And beyng sicke of any maner of euill which commeth vnto them, sharpe, or large, hot, or colde, grieuous or otherwise, they doe cure all one maner of fashion, and they heale all with one maner of *The vertues that it hath.*

water, without makyng any difference, and the best is that all be healed, and of this they haue so muche trust, that they feare not the euilles whiche are present, nor haue any care of them that be to come, and so they haue it for a vniuersall remedy, for all maner of deseases.

It healeth opilations.

In one of the thinges that they haue founde most profite in this water was in Opilations, in the interiour partes, of the which they came to be swolne, and to make them full of the Dropsie the most parte of them. For of the long and large heates whiche they had, they came well nere generally to haue these Diseases. And with the water both the swellyng and the opilation went awaie, and therewith thei came to be made whole of the Quotidian Agewes, whiche the most parte of them had. For in goyng thether the moste parte of them fell sicke, of these large and importunate Feuers, in the whiche I haue experience for this Water, beeyng taken as it ought to bee, it maketh marueilous effectes, and hath healed many therewith. For the principall effecte that it hath, is to comforte the Liuer, and to dissolue Opilations, and to comforte the stomacke, whiche are the twoo principall thinges, that are moste conuenient for the Phisition to doe, that the sicke may be healed of the like diseases. For in these euilles it is not to be feared that the humors be corrupted. But if the principall members be hurt, so that one of the thynges that these Medicines whiche are brought from our Indias do principally, when the water of any of them are taken, is to comforte the Liuer, and to amende it, that it may ingender good humors, for if this be not doen, the Cure is in vaine. And so our *Sassafras* hath a marueilous propertie, to comforte the Liuer, and to dissolue Opilations, in suche sort that it doe ingender alowable bloud.

It comforteth the Liuer and the Stomacke and doth dissopilate.

Historie.

I did heale a yong man whiche had an Opilation of certaine Tertians. And thereof he was all swolne, in such sort that he was well nere full of Dropsie. And with pourging

hym

hym many tymes with Pilles of *Ruibarbe*, and by takyng of *Dialaca* amongest the saide Pourgations. And drinking the water of this *Sassafras*, continually without drinkyng of any other thyng, hee came to heale verie well, and was cleane of his swellynges, and opilatiõs. And he did not let to drinke it vntill he remained perfectly whole.

The maner of curyng with this water made of the *Sassafras*, for the Tertian Agewes and large Feuers, I will shewe you what doeth passe in this yere, that I doe write this. There haue bëne many people diseased with the Tertian Agewes, so importunate that no maner of Medicine was sufficient to take them awaie, and to roote them out, in so muche that we did let many alone, with onely good order, and good gouernement, without healpyng them any more. They did remaine opilated, and with euill colour of the face, and some swolne.

And in this tyme it was, when the Capitaine generall Peter Mellendis came from the Florida, and brought with hym in common this woodde of the *Sassafras*, and as euerie man did so praise it, many of them that had Tertians did take Water of the *Sassafras*, keepyng the order that the Souldiars gaue them, and surely I sawe in this greate maruailes, for that they healed many with the vse thereof. Not onely of the Tertians that so muche did molest them, but of the Opilations and euill coulour that they had. And seyng this, I caused other to take it, that without counsell durst not to doe it. And it did very well with them, but it must be wel seen vnto how it should be giuen and to whom, that the cause may carry with it order and measure.

Peter Mellendis.

That whiche ordinarily was doen, was to geue one cup full of the water well sodden, in the Morning with Sugar or without it, and after to drinke the Water continually, that which was more simple, then the first. And as the Phisition doth see that whiche shall be most conuenient for him that is sicke, kéepyng the conditions in the takyng of

How this water muste be giuen.

this water we ſhall ſpeake of.

Digreſſion. And ſurely it is a thing that giueth greate contentment to heale onely with the drinkyng of water, beyng of a ſweet ſmell, and good of ſauor whiche is taken. And dronke without any maner of griefe, and doe that woorke which ſharpe Medicines and Sirupes of euill ſauour and taſte can not doe; and ſuche as did drinke Wine, did watter their Wine with it, and they found themſelues well withit.

To giue appetite to eate In one thyng was ſeen greate profite. In the vſe of this water, for was in them that had loſte the luſte of their meate, that it was reſtored to them, and the lotheſumnes was taken from them, with the vſe of it. Many did preuaile and come to their health quickely. And the vſe of this Water doth cauſe luſt to meate, the Souldiers doe preache it with ſuche admiration, that ſome came to leaue it, and not to drinke it, for becauſe that it cauſed theim to haue ſo greate hunger, that they could not withſtand it. And becauſe there was no ſuch aboundaunce of meates wherwith thei might ſatiſſie their hunger, whiche the Water was cauſe of, they would not drincke it, who had not ſufficient for their maintenaunce, for they did al vſe it for a drinke in place of wine, and that it was a greate remedie for theym, that by it they might come whole, as appeareth by theim whiche came from thoſe partes where they doe vſe it.

How a Phiſition of the Hauana doth vſe it. In the Hauaua there is a Phiſition, who they doe take for a man that doth vnderſtande well in theſe cauſes. The whiche did cure manye of them whiche came in the Flete from the newe Spaine ſicke, with onely the vſe of this water, without genyng or making vnto them any other benefite. And it did verie well with theym, for that many were healed, he gaue them to drinke as muche as they would, all the daie, and at Dinner and Supper, and in the Morning he gaue a Cuppe full warmed, to them that could not goe to ſtoole, with a little Sheuger not very white, and it went very well with them, for their going to ſtoole. And to other

he

he gaue Medicines of this water only and Hony, and it did a good woorke, I did cure here some that were cured in the Hauana. And beyng cured in this maner, they whiche came not well healed here they were fully healed.

In griefes of the head, and in paines thereof beeyng very olde, whiche doe procéede of any colde cause, taking this water hot in the Mornyng well sodden, and at Dinner and Supper, and in the day tyme simple with good gouernement as well in the Meate that is eaten, as in the rest of all other thinges. Doyng this for many daies, it cureth and healeth marueilously. It is cõuenient for hym that shall do this, that he pourge hymselfe firste, and in the tyme that hee must take it, that he vse certaine Pilles of *Hiera simplex*, and he hath no néede to keepe hymselfe close nor keepe his Bedde. He that shall take this, it is inough that he go well clothed, and that he kéepe hymselfe from the colde and ayre, and that he vse to eate good meates. *In the beadache.*

In griefes of the breast caused of cold humors, this water doth profite much, and doth open the waies of the brest. It doeth consume moysture and fleames, it doeth staie the flure, and the runnyng whiche doth come from the head to the breast. It must be taken in the morning hot, and drinke it continually simple, besides the ordenary drinkyng in the Morning, it muste bee drunke simplie for a long tyme. For that these simple waters as they doe their workes by little and little, it is needefull that it be continued for a long season. It is good that there be put some sheuger to it, because it may make a better woorke. *In euils of the breast.*

In griefes of the Stomacke when the cause is colde or windie, after that the vniuersall euacuations bee made, takyng this water in the morning strong, and as it is saide simple, at other tymes, it taketh it awaie and healeth it, chiefly if there bee any olde griefe, for that I haue giuen it for this effect, to men that many yeares did suffer most greuous paines in the stomacke, and with takyng the water in *In griefes of the Stomake*

the mornyng hot for certaine daies, and continue with the simple water for a long tyme, and taking once euery weeke Pilles of *Hiera simplex*, many people doe heale verie well. We haue declared how that the vse of this water doth restore the apetite lost, and geueth luste to meate.

For the weakenes of the Stomake of them whiche doe not consume their meate, and for them whiche doe vomite their meate.

In the weakenes of the stomacke, and in the lacke of naturall heate, where that whiche is eaten is not consumed, it doth greate effectes, and doth healpe digestion. It consumeth windes, whiche are the cause of indisgestion, it doeth take awaie a stinking breath, and vnto them that doe vomite their meate, it taketh awaie this euill custome, so that they eate little, and vse continually to drinke this Water without wine. And aboue all other thinges it maketh a good breath, and a good smell at the mouthe.

In the griefe of the Stone.

In the disease of the stone of the Kidneis and Raines, vsing this Water hotte when they haue this griefe, it doth greate profite, and muche more vsing it continually simple by it selfe, or with Wine, for that it doth preserue that the paine come not so continually nor so greeuous. And also it maketh hym that dooeth vse it, to casse out muche Sande, where the stones be ingendred. And also it causeth the stones that are in the Raines to be cast out, and doth staie the ingenderyng of them, for that it doth consume the fleames, of the whiche they doe principally ingender, and the windes that bee many tymes the causes of the paines.

It causeth to cast out grauell and stones.

To them whiche haue the burnyng of the Urine, and to suche which haue greate burning at the tyme that they doe make their water, and doe feele greate heate. Unto suche it is not cõuenient the vse of this water: for because it is hot.

To whom the vse of this Water is not conuenient.

All suche should vse of that woodd, whiche I haue written of in the firste parte of this Historie, whiche is excellent, for suche as doeth suffer the like burnynges and paines, for the stones and Sandes, for all those euilles commeth of heate: it is merueilous that it dooeth, sayng that if there bee any Stone in the Bladder, from whiche place

Of the wood for the stone.

doeth

dooeth proceede the like burnyng: for in ſuche a caſe none of theſe waters dooeth take effecte, but onely the Surgions Raſer when the Stone is greate, it is that whiche dooeth profite, as I haue ſeen in many: That ſaiyng it is a Stone, it is no Stone, Death hath come vnto them that had it, and if thei had been opened in tyme, thei might haue liued many yeres, as wee haue ſeen in many of ſixtie yeres and more to bee opened, and liue vntill thei came to eightie yeres and more.

And I dooe aduertiſe that this woodde, whiche I dooe call of the Urine, and the Stone, dooeth make the Water Blewe, for if it doe not make the water Blewe, it is not the right woodde And now thei bryng a woodde, whiche doeth make the water Yeallowe, and this is not it whiche doeth profite, but that whiche maketh the water Blewe, and this hath cauſed the coueteouſneſſe of theim that dooeth bryng it, becauſe thei haue ſeen that it is well ſolde in this citie, for the manifeſte profites that it dooeth, in theſe griefes of the Urine, by temperyng of the Raines, and the Liuer, and dooyng many other benefites: And thei bryng of all the woodde that thei finde, and ſell it for woodde of the Stone. The ſame hath happened in the *Mechoacan*, as it came to bee worthe twentie Ducattes the pounde, thei laded ſo muche from thence of it, ſome not beeyng ripe, other not beyng it, that when it is come hether, it dooeth not make the effecte, that the good and well ſeaſoned was wonte to dooe. Whereby it is needefull to ſee to that whiche is taken, that it bee the ſame, and that it bee well ſeaſoned. That whiche is very White, is not ſuche as the Yeallowe is, in myne opinion, for that whiche is Yeallowe, wee dooe ſee that it dooeth better woorke: it maie bee that the very White bee not of it, and it hath not the perfection that the good hath. And commyng to our water of *Saſſafras*, it prouoketh Urine, it maketh theim to Urine well, whiche hath the impediminte of it, chiefly if it bee by humours of colde cauſes.

The wood of the Vrine wil make the water blewe.

Faulſe Mechoacan.

It prouoketh Vrine.

causes. I did knowe a Prieste, whiche came in this flete frō the Floryda, and beeyng in those partes, he did make water very euill, and did caste from hym stones, sometymes with very muche griefe, and some of them did put hym in hazarde of his life: when he was in the Floryda, as he dranke of the water of *Sassafras* ordinarily, as many other did in the place of wine: he did auoide many greate and small stones, without any paines, and after that hether vnto he hath founde hym self whole, and very well of this euill, by drynkyng the simple water of this woodde ordinarily, and wateryng his wine therwith. Many doe drinke of this water for the same reason, and thei dooe caste out muche Sande, and doe finde them selues well therewith.

In them whiche be lame.

In them that bee lame or creepelles, and in theim that are not able to goe, and to moue theim selues. As for the moste parte it commeth of cold humours: takyng this water hotte in the morryng, and procuryng sweate all that he can, eatyng thynges of diet, and drinking the simple water continually, vsyng it many daies: wee haue seen many healed. And it is to bee noted, that in takyng of this water, there is nothing to be obserued, as in the other waters: but when thei shall take it hotte, and if any sweate come, keepe it, and after this you maie rise and goe well clothed: it is not needefull of any thyng els, but of this and good order, and to eate good meates, and if thei sweate not, it maketh no greate matter, and if he sweate not, he shall heale. I knowe a Capitaine, one of theim whiche came from the Floryda: and he did certifie me that he was so leane of all his bodie, that his Soldiours carried hym vppon their shoulders, for that in any other maner he could not stirre, and he was in a place where the Tree of *Sassafras* was not, and he sent for it and toke the water, and therewith sweate for certaine daies, and afterwarde he tooke it simplie, and he did remaine moste whole, as I did see hym whole, and well.

In the toothe ache, this woodde beyng broken and chewed with the toothe that is greeued, and leauyng that whiche is chewed in the hole of the toothe, whiche is greeued if it haue any hollownesse, and although that it haue not yet, it taketh awaie the paines meruciloustie, with experience doen vpon many. *In the tooth-ache.*

In the euill of the Poxe, it dooeth the same effectes that the reste of the water of the holie woodd, the *China*, and the *Sarcaparillia* dooeth: takyng it as these waters bee taken with sweates, puttyng vp more or lesse, the seethyng of the water, and the quantitie of the wood, as the complexion is, and the desease of hym that shall take it. For that in colde humours Flegmatike, it maketh a better woorke, then in them that bee Chollerike: and so in the Poxe that bee of a long tyme, it maketh a better and greater woorke, then in them that bee of little tyme: and more where there be knobbes, and moister of matter, and olde griefes of the hedde, with the order as is saied. And in these euilles the simple water is continually taken for a greate tyme: and it dooeth greate effectes, chiefly in theim that bee leane, whiche bee all together weakened and debilited, with the vse of many Medicines. *In the euil of the Poxe.* *The simple water.*

Many whiche hath the Goute, haue vsed, and dooe vse to drinke of the Water of this Tree, some of them takyng it hotte, as wee haue saied, and others simple continually by it self, and wateryng their Wine therewith. That as I haue seen, is that in the olde kinde of Goutes, it dooeth neither good nor euill, and if it dooe any good, it is to comfort the stomacke, and to dissolue windinesse, and to giue theim some luste to their meate, and the reste of the benefite that it dooeth, is to them that bee sicke of little tyme, if the cause procede of colde, it dooeth theim notable profite, but if the humour and cause bee hotte, it dooeth them no good, but it hurteth theim, inflamyng and causyng them to haue greater paines. *In thē which haue the Goute and the euill of the Ioynses.*

For them that haue foule handes

One thyng I haue seen in many people notable profite, with the continuall vse of this water, and is in them which hath foule deseased handes, whiche can not exercise theim, as thei were wonte to dooe. I healed a gentleman whiche could not write, that when he wente to write, his hande fell doune by little and little, and the penne also, after he had begunne to write not paste fiue or sixe letters. And he toke a Cuppe full of that, as was moste sodden in the morning, and after he dranke it, he was twoo howers in his bedde, and after he rose and went about his businesse. And he did eate at his Dinner good meates, and at his Supper diet, and dranke the simple water of the self same *Sassafras*, and he was healed very well: hauyng spente a greate somme of money on Phisitions and Medicines, the whiche did not profite hym any thyng, vntill he came to bee remedied in the order as it is saied.

The water hot maketh a man go to the stoole.

Many did certifie me that, whiche now I doe see by experience, learned of theim that were sicke in the *Hauana*, and could not goe to the stoole, that the Phisition whiche is there, did cause theim to take in the morning fastyng, a good Cuppe full hotte of the Water of the *Sassafras*, and it did soften the beallie, and thei went to the stoole verie well, the whiche we haue seen here by experience. And there was a Soldiour whiche did certifie me, and did proue it, with others of his companie, that hauyng stooles by indigestiõ and rawnesse of stomacke, for wante of heate, it tooke them awaie, with takyng of one good cupfull of this water euery morning fastyng, and so with drinkyng it continually, but that whiche he dranke euery morning, he dranke it colde, and yet neuertheless he healed very well of the flixe, whiche he had many yeres.

For the goyng to the stoole by indigestion.

In the euil of Women.

The euill of the Mother and windines.

In griefes of women the Water of *Sassafras* dooeth greate profite, and in especially in that whiche is called the euill of the Mother: and where there is windinesse, it consumeth and dissolueth theim, and any maner of colde of the

beallie

beallie, and it dooeth dissolue the swellyng of it, curyng ãny maner of desease whiche dooeth procede of the Mother. And this is so experimented, and so put in vse, that many hath been healed with this water, that neuer thought to haue healthe. And in the with holdyng the Monethly custome that commeth, not to women, this water maketh a meruei-lous woorke, by prouokyng and makyng it come to them, that wholie dooeth lacke it, takyng one Cuppe full of this water in the mornyng: and drinkyng it ordinarily at Din-ner, and at Supper, and in the daie tyme beeyng more sim-ple, then that in the Mornyng, hauyng good regimente, and dooyng other thynges whiche maie helpe the water, that it maie bee prouoked. And vnto theim that it dooeth not come well it dooeth manifest profite, takyng the water in the forme as it is saied, keepyng them the tyme that thei dooe take it, from suche thynges as maie offende theim, and beeyng vsed it dooeth dispilatie, and dooeth make a good coullour in the face, as it is seen by the woorke of them that dooeth vse it, hauyng nede of it. Let them beware if thei haue muche heate, or bee of a hotte complexion, in suche case lett them moderate the quantitie of the woodde, and the seethyng of the water, that as is conueniente, and this is easie to bee dooen, by seeyng how it goeth at the be-ginnyng, with the vse of it, and accordyng therevnto they maie rise or fall, as it seemeth to be necessarie.

with holding the custome of Women.

Where as is muche heate this water is not conue-nient.

Some women dooeth vse of this Water, for to make them with childe, and in some it hath made the effecte kno-wen, that whiche I can saie, is that a gentlewoman, beyng many yeres that she was married, without hauyng chil-dren, she tooke this water, for that her housebande tooke it for certaine euilles of pilations, and of an agewe that re-mained with hym of certain double tercians whiche he had and continuyng in the takyng of it in the Mornyng hotte, and at Dinner simple, and at Supper and in the daie tyme keppyng a good gouernment, of the whiche it came to passe

To make wo-men with childe.

that she was with childe, and brought forthe a Sonne.

Note.

And I dooe understande, that one of the principall vertues that this water hath, is to put awaie the Mother for this effecte, for the moste parte of women that hath no childzen, is for the greate colde that is ingendered in the Mother, the whiche dooeth let the cause of generation, and as the water dooeth consume it, comfortyng and dissolvyng the windes, that is the lette of it: I am sure that it will doe manifest profite, as wee haue seen that thei whiche doe not bryng forthe childzen, for hauyng to muche heate and drith thei vse not of this Water, for because it will not profite them, and if thei doe take it and feele hurte thereof, let thē not put the fault to the water, but to the complexion, seyng that it is not conueniente for them.

This water doth make fatte.

The vse of this water dooeth make fatte, and it is certainly knowen, for we haue seen many leane and sicke, that hath taken it, and hath healed of their euilles, and hath remained with more flesshe, and better coulour, whiche those people that dooeth come from the Florida, doeth praise verie muche, and thei all dooe saie, that the vse of this water dooeth make fatte, and it dooeth happen to so many, and not onely it healeth them of their deseases, but also dooeth make them remaine with a good coulour. And so it semeth by them that commeth from that countrie, for because thei come all fatte, and of a good coulour. I dooe beleue as thei were very sicke, that so thei were very leane and yeallowe, and as thei healed of their infirmities whiche thei had, thei tooke flesshe, and became to haue a good coulour, ingenderyng in the Liuer good blood, of the whiche the members were better maintained, then when thei were sicke. And surely it is a greate thing that this water doeth this effect, considervng that it is hotte and drie, if it were not for the causes that is saied. And I haue seen many that entered in, to take the water of the wood leane, and with an euill coulour, and commeth forthe strong and fatte, and of a good coulour,

couloure, eatyng no other thyng then Resynges, Almondes, and Bisket.

In Pestilent and contagious deseases, that we haue seen in the time of the Pestilence past, there be many that desire to drinke it, for to preserue theim from that euill. And wee doe see that none of them whiche did vse it was wounded of the desease, that went. Many did vse to carrie a peece of the Roote of the wood with them to smell to it continually, as to a Pomander. For with his smell so acceptable it did rectifie the infected ayre: I caried with mee a peece a greate tyme, and to my seemyng I founde greate profite in it. For with it and with the chewing of the rinde of the *Cidra*, or of *Lemmon* in the morning, and in the daye tyme. For to preserue health it hath a greate strength & property. It semeth to mee that I was deliuered by the healpe of God from the fyre, in the whiche we that were Phisitions went in, blessed be our Lorde GOD that deliuered vs from so great euill. And gaue vs this moste excellente Tree called *Sassafras*, whiche hath so greate vertues, and doth suche marueilous effectes as we haue spoken of, and more that the tyme will shewe vs, whiche is the discouerer of all thinges. It shall doe well to showe the quantitie of the woodde, and also the quantitie of the water, wherein it shall be sodden, and put a Rule in waight and measure, in effectes, and temperatures, beyng hot, and others, in colde.

In Pestilente and corrupt ayres.

I will tell you the order that ought to be kept in taking the water of this excellent wood, whiche ought to be made comfortable to the desease of hym that shall take it, and accordyng to the quantitite and complexiom of the sicke bodie. For vnto the cholericke person the water ought to be geuen lesse sodden, and with lesse quantitie of wood, and to the flematicke more sodden, and with more quantitie of wood. So the deseases should be considered of. Unto them that are verie colde they ought to haue the water more sodden, and with more quantitie of wood. And vnto them that

How this water ought to be made in generall.

be not so colde, but doe participate of some heate: the water ought to bee lesse sodden, and with lesse quantitie of woode. The like shall be in the hot or colde tyme, or of the age of the person, or the most causes to this respect and proportion. And for the more light, I will put here the maner how this water ought to bee vsed, the whiche shall serue howe that they maye rise or fall, conformably to the opinion whiche shall seeme good to euerie one. For in these infirmities that be verie colde, they muste put vp the water in Quillats, both in seethyng and also in quantitie of the wood. And in the deseases that are not so cold, or that doe participate of any heate, they shall put the water lower, in Quillats, seething it lesse, and puttyng lesse woodde, the maner and order is this.

The maner to make it in peaticuler.

You shall chuse the freshest wood that may bee had, and that it haue a Rinde. For that woodde whiche hath not the Rinde, is not good, nor it doth take effect, you must procure that it be of the roote, for that is the best of the tree for this effectes and cures, for the deseases whiche we haue spoken of. And if in case there be no roote, then the bowes are the beste that doe growe in the higher parte of the Trees, and in case the bowes lacke, then is the tree good: So that the one and the other haue the Rinde of the Roote, let there be taken lesse in quantitie, and more of the Bowes, and muche more of the tree, that it must be double more then the roote, let vs speake of the bowes as of a thing in the middest, betweene the Roote and the Tree, and is that whiche continually they doe bryng, of the whiche you shall take halfe an Ounce, and cut it as small as may be. And it must be put into three Pottels of water, in a newe Earthen Pot, and it muste be a steepyng twelue howers: and after it muste bee sodded at a fyre of Coales, vntill the twoo partes be consumed, and the one remaine. And after it is colde let it bee strained and keapt in a glassed vessell, and vpon those small cuttinges of wood that haue been already sodden, let there

The order how to make strong water

Simple water.

be

bee put other three Pottels of water, and let it seeth vntill halfe a Pottell be consumed, and no more, and after that it is colde let it be strained and keapt in a glassed vessell. Let the firste Water bee taken in the Morning fastyng, halfe a Pint hot, and keepe your selfe warme, and procure to swete, then remoue your selfe into hot cloathyng, and wipe youre selfe from the sweat. And eate of a Henne rosted and drie Fruite, and Conserua, and drinke of the seconde Water at Dinner and Supper, and in the daie tyme. And doe you rise and go well cloathed, and flie from all thinges whiche maye offende you. And at night make a light Supper, and eate drie fruite and Conserua, and doe you eate no flesh at night, and drinke of the seconde water. And this you maye doe for as many daies as you find your self greued, & if you finde your self well with the vse of this water taken in this maner, procede forward, vntill you be whole, and if not, then goe, taking of the strong water euery third day, and drinke of the simple water continually. After this order it may be geuen in all deseases, that wee haue treated of, and it will profite. But many will not put themselues to this labour, the whiche truely is the best of all others, and that whiche is most conuenient, thei may make the simple water in this forme.

Simple water.

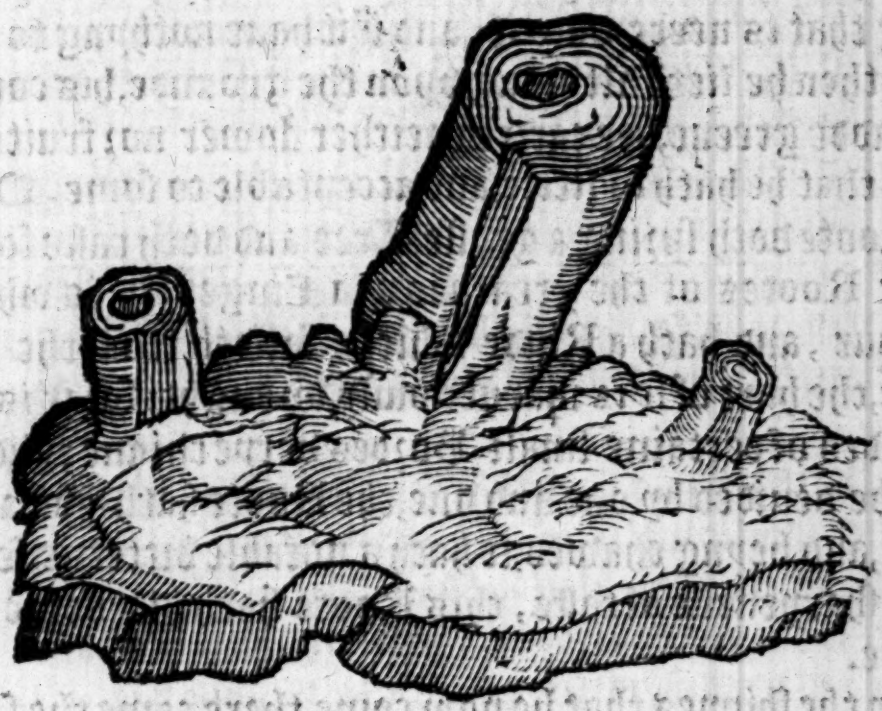
Let there bee taken halfe an Ounce of the woodde, little more or lesse, with the conditions saide, and let it bee made small peeces, and seeth it in three Pottels of water, vntill halfe bee sodden awaie, rather more then lesse. And of this water you may drinke continually, at Dinner and at Supper, and in the daye tyme, and surely taken in this order it doth and hath doen marueilous effectes, and moste greate Cures, in large deseases, and importunate, takyng it and keepyng a good gouernemente in youre Meate and other thynges prohibited. And how so euer it be beyng dronk so simple it doeth greate profite. They that can not forbeare the drinking of Wine, may watter their Wine therewith,

for-

foꝛ it will rather make it of a better taſte and ſweeteneſſe, foꝛ this water hath a moſt ſweete ſmell, and taſt, and aboue all, it doth marueilous effectes, as we haue ſeen and doe ſee in diuers and ſundꝛie deſeaſes, in the whiche oꝛdinarie remedies of Phiſicke doth not pꝛofite, with greate examples whiche we haue hereof.

Note. And it is to be concidered that pꝛincipally it doth pꝛofit in large and colde deſeaſes, and where there is windines, and other euilles, that doeth runne this courſe, the whiche ſhall be knowen foꝛthwith by hym that ſhall haue neede of it, and doth vſe it. And one thing is to be vnderſtoode, that vſing it in the oꝛder as is ſaide, although that hee whiche doth take it hath no neede thereof, it can doe hym no hurte, rather if it be well conſidered it will doe manifeſt pꝛofite, in the tyme that he ſhall take it. Although he leaue the taking of it when he doth ſée that he findeth not the pꝛofite whiche hee deſireth, noꝛ that it hath doen hym any hurte oꝛ harme the tyme whiche he hath taken it.

CARLO SANCTO.



¶ *Of the Carlo Sancto, a Roote brought from the newe Spayne.*

The roote of Carlo Sancto.

THey dooe bryng from the Newe Spaine within this three yeres a merueilous roote and of great vertues, whiche is called *Carlo Sancto*, the whiche a Father of saint Frauncis order hath discouered and published in the prouince of *Mechoacan*, beeyng taught by an Indian of that coũtrie beyng verie wise in these thinges, and a man of greate experience, of the vertues of them. In the firste parte wee haue saide that there be many Medicinable hearbes, which haue greate secretes, and vertues. This our *Carlo Sancto* doth growe in that Prouince, in Places whiche are verie

Where it groweth.

temperate, whiche bee not drie nor verie moyſt. His forme and figure is like to oure wilde Hoppes of Spaine, for it carieth a Leafe as they doe, and it runneth vp by any other thing that is neere vnto it, and if it haue nothyng to leane vnto: then he lieth all along vpon the grounde, his coulour is a ſadde greene, hee carieth neither flower nor fruite, the ſmell that he hath is little, and acceptable to ſome. Out of the Roote doth ſpring a groſſe Tree, and doth caſte foorthe other Rootes of the greatnes of a Finger, he is white in coulour, and hath a Rinde whiche falleth from the inner parte, the hart of it is marueilouſly wrought: for it is compounded of certaine ſmall Bordes verye thinne, and they may be deuided by one and one, the Roote hath a pleaſaunt ſmell, and beyng chawed, it hath a notable bitternelſe, with ſome ſharpeneſſe of taſte, this Roote hath his vetue in the Rinde.

His forme and figure.

His coulour.

His ſmell.

The Roote.

His harte marueilous.

His vertue is in the rind of the roote.

In the ſhippes that be now come, there came the ſample of it, and now there is more knowledge of his vertues then before there was. Many of them that came in this Fleate from the new Spaine, do ſpeake much good of this roote. But he that ſpeaketh moſt of it, is a Gentleman that came from *Mechoacan*, and brought a good quantity of it. That as hee ſaieth, and alſo what wee haue expeperimented of it, we will ſpeake of: and alſo of his complexion and temperature, it is hotte, and drie, in the firſte parte of the ſeconde degree.

The principall effect that this Roote doth profite in, is in Rewmes, and Runninges of the head, for it cauſeth them to be caſte out at the Mouthe, and bringeth them from the head, by chawyng a little of the Rinde of the Roote, a good tyme, and it muſt be in the Morning faſtyng, it maketh to caſt out muche fleame, and humors of the head, that woulde goe to the Stomacke, and other partes, and before this be doen, it is conuenient, that the pacient be pourged.

In Rewmes and rũnyngs of the Noſe.

It prouoketh vomit.

Some that doeth chewe it, whiche can eaſely vomitte, doth

dooeth vomitte with chewyng of it, and it maketh to caſte out muche Choller and Fleume, and muche moꝛe it maketh them vomitte, if thei take the ſeethyng of it, foꝛ it maketh the humour to bee caſte vp, whiche is in the ſtomacke with muche eaſineſſe. The roote dooeth comfoꝛte the ſtomacke, and it doeth alſo comfoꝛt the gummes by chewyng of it, and doeth foꝛtifie the teethe, and doeth pꝛeſerue theim from Woꝛmes, and that thei rotte not, noꝛ coꝛrupt: it maketh a good ſmell in the mouthe, and becauſe it is bitter, it is conueniente after that you haue chewed it, you waſhe your mouthe with wine, that the bitterneſſe maie bee taken awaie.

It doth comfort the teth, and doth ſtay and keepe them from worme eatyng.

In the infirmities of women chiefly, where opilations are, and lacke of pourgation, the pouder of the rinde of the Roote doeth diſſolue them, and taketh them awaie, and maketh that the pourgation come well with the vſe thereof, it muſt be taken with wine, oꝛ with water, ſodden with Coꝛiander, and Sinamon, the whiche thei ſhall dꝛinke, whiles thei dooe take it: it diſſolueth windes, and comfoꝛteth the Stomacke whiles thei take it. Thei annointe their bealie with the Dile of liquid Amber, and *Dialtea* of equall partes, and firſte thei muſt bee pourged, and that thei kepe in all good oꝛder, and good gouernment.

In diſeaſes of women it prouoketh Purgation.

It diſſolueth windes and comforteth the ſtomacke

In the euilles of the harte, chiefly beeyng ioyned with the Wother, the ſaied pouders and the water ſodden with the rinde of the Roote, dooeth make very greate effectes: Thei muſte take the pouder in the oꝛder as it is ſaied: and the weight of twelue pence of the Roote, cutte ſmall and ſodden in one pottell and a halfe of water, vntil halfe bee ſodden awaie: and then caſte into it the weight of twoo ſhillynges of the rindes of Sidꝛones beeyng dꝛie, and the weight of twelue pence of Sinamon made in pouder, and giue it certaine ſeethynges with theim, and then ſtraine it. And thei ſhall take euery moꝛnyng a ſmall veſſell of ſixe ounces of this ſeethyng with Suger, becauſe it is ſome-

In the euil of the hart.

what bitter, or without it as you please: and it is to bee noted, that before you do beginne to vse it, you make the vniuersall euacuations, whiche shall bee conuenient.

In the euill of the Poxe.

This gentleman doeth saie which byngeth this roote that it profiteth muche, in the desease of the Poxe, takyng of it in pouder, or the seethyng of it: the whiche I haue not experimented, for that wee haue so many remedies for this euill, that wee haue made no experience of this: he saieth that it is to bee taken without keepyng more, then when thei be a takyng of the water, or pouder, that then thei kepe good order and good gouernement in their meates, and in all other thynges.

In the Faulyng sickness.

In the Fallyng sickneſſe, a strong desease, and well nere incurable, thei saie that it hath a greate propertie, and doeth greate effectes: takyng the pouder of the rinde of the roote, with wine or with water, as is moste conuenient for hym that shall take it. I did counsaill one here, who was of more then fourtie yeres of age, and it was a longe tyme that he had it, and hether vnto he hath not felte more then vomitte with the pouder, when he taketh it, and he doeth caste vp muche Choller, and the faintneſſe is not so greate as it was wonte to bee. It seemeth to me, that it can not take it awaie. For it should dooe the effecte in theim, that doeth not passe twentie and fiue yeres. And vnto that tyme thei haue remedy, I will proue it vpon suche: it would bee no little good, that it might dooe the effecte that is spoken of it.

In griefes of the head.

In griefes of the hedde, thei doe vse this roote in those partes, as a greate and sure remedy, I will saie what did passe. The firſte tyme that I sawe this Roote, was in the power of one whiche was sicke, who came from *Mexico*, and he brought it for a greate thyng, saiyng: that he healed and tooke awaie the paines of the hedde, the whiche he had certain daies, and he asked me if that he should vse it, I tasted of the Roote, and it seemed to me that as I haue saied,

and

and I counsailed hym that he should vse it, as thei had willed hym to dooe in *Mexico*, and so he did chewe it in the moꝛnyng, it tooke awaie the paines of the hedde, whiche a long tyme had molested hym.

After this a passenger tolde me, whiche came in the Shippe, where the gentleman came that bꝛought a quantitie of this Roote, and he chewed it well, and did dissleume therewith, and imediately it tooke awaie the paine, and he shewed me a little that remained thereof, whiche was the same that I sawe, and since that some haue vsed it, and it hath doen very well with them.

In the tooth ache, thei that haue bꝛought it into Spain dooeth muche esteeme of it. And I beeyng in the lodgyng where this manne was, whiche bꝛought the roote, the hoste of the house did certifie me, hauyng the toothe ache very greeuous, that it tooke it awaie from hym with chewyng the rinde of the Roote, with the same side where the toothe was whiche greued hym, dissleemyng as muche as he could And I beyng one daie in the Custome house curyng a Genoues whiche was there, an other of the same Nation did complaine vnto me of the tooth ache and wee caused to bée bꝛought some of the saied Roote, and in the pꝛesence of as many as were there, he did chewe the rinde of this Roote, hauyng verye greate paines, and he did auoyde muche Fleume, and in dissleemyng it beganne to take awaie the paines, and beforе he wente from thence it was wholie taken awaie. Daies paste I had a griefe in one toothe, that it pained me all one Nighte, and parte of one Daie, and I tooke out of a garden whiche I haue in my house, certaine leaues of *Tabaco*, and also the aforе saied roote, and I chewed bothe together, and dissleumed, and the paines wente from me, and retourned no moꝛe to me, beeyng moꝛe then fiue monethes that it paste. This is the effecte, that I haue obtained of this *Carlo Sancto*, beyng so little tyme knowen it is enough. The tyme will discouer the reste, and as shee

In the tooth-ache.

The ſecond part of the thynges that

ſhall vnderſtande of it, wee will giue notice thereof.

¶ Of the Beades, vvhiche bee called of Saincte Elen.



The Beades of the rootes of ſaint Elen.

The forme of them.

From the Florida they doe bring certain rounde Rootes whiche are called the Beades of Saincte Elen. And they haue this name by reaſon that they bee in a place of that Countrie that is ſo called, they are greate large Rootes, deuided into ſeuerall péeces, and cuttinges, euery péece by hymſelfe, they remaine rounde as Beades, the whiche beyng bored in the middeſt, they doe make of theym Beades for to praie vpon, whiche the Souldiers doe hang about their neckes, for a thing of greate eſtimation. They drie them, and they are as harde as a bone, in the outwarde parte they are blacke, and within white, and the Rinde is ioyned in ſuche ſorte, that the Rinde and the harte is made all one, the whiche are wrought after they are drie, and this Roote beeyng taſted, hath a ſweete ſmell, with a good taſte. And it ſeemeth by the taſte that it is a kinde of Spice, it is like to *Galange*, they are of the thinkeneſſe of a mans Thumbe, ſumwhat leſſe, the Plante hath no greate ſtalke: the Bowes doe ſpreade by the grounde, and doe caſt out the leaues broad and greate, and verie greene. It gro-

The plant.

weth

weth commonly in moyſte places, his complexion is hot in the ende of the ſecond degrée, and moze dzie then in the firſt, his vertues are theſe.

The Indians doe vſe the Hearbe beaten betwéene twoo ſtones when they pzetende to waſhe them ſelues, rubbyng all their bodye with it: foz they ſay that it doeth knit their Fleſhe together, and it doth comfozte them with his good ſmell. And this they doe foz the moſte parte euery daie, foz the greate pzofite that they finde in it. *The hearbe is ſtamped.*

In griefes of the Stomacke, the Indians doe vſe it, in takyng the Pouder of it, and our Spaniardes doe take it, foz the ſame purpoſe, takyng it in Wine, beeyng grounde ſmall, of the which I haue ſéen notable experience in ſome. *In griefes of the ſtomacke*

In the griefe of the Stone of the Kidneis oz Raines, the Pouder of this Roote doth make a knowen effect. Foz that ſome haue taken this roote made Pouder in Wine, hauing the griefe, and it hath beene taken awaie. And I doe not marueile that his manifeſt quantitie is ſufficiente, to dooe the like effectes. *In the griefe of the Stone in the Kidneis or Raynes.*

In grickes of the Urine of them that cat not piſſe well, takyng the Pouder, it doth pzofite and expell it. A thing vſed of many that haue come from thoſe partes, foz that they haue vſed it in the like euilles, and here hath beene ſeen the ſame experience. And one that had a Stone whiche coulde not auoyde it from hym, and did vſe certaine daies of the Pouder of this roote, did eaſelie auoyde the ſame. A Souldier did bzyng Beades at his Necke, made of theſe rootes, and met with mee one day, and aſked mee if I knewe thoſe Beades, and of what they were, and hee ſaide it was tolde hym that they were of Rootes of *Genciana*. I declared vnto hym, that the Beades were made of certaine Rootes, that were in the Pozt of Saint Elen, and that they were not of *Genciana*. And then he tolde mes greate vertues of theym, and the effectes ſo good that the vſe of theym had dooen, which I did beleue: foz it ſeemeth well in the roote to haue *In griefes of the Vrine.*

greate

greate Medicinall vertues, accordyng to his fashion, and sweete smell, and by that whiche I had experimented of them.

Of the Guacatane.



The description of the Guacatane.

THey haue brought in these shipps an hearbe from the new Spaine that the Indians doe call *Guacatane*, and it is like to oure wilde Tyme, sauyng that it hath noe smel, it is a little hearbe whitish, I knowe not if he carry Flower or fruite, the hearbe I haue without the Roote, the name that it hath amongest the Indians is as aforesaide. And the same name the Spaniardes haue geuen it, the Indiãs doe vse it for their infirmities, whereof wee will speake, and for the same the Spaniardes doe vse it, therein the Indias, & they also whiche haue brought it hether, with notable profite.

In the desease of the Piles.

In griefe of the Piles they doe vse it in this forme, they grinde or stampe the hearbe very small, and doe washe the Piles with wine, in the which there is sodden this hearbe,

and

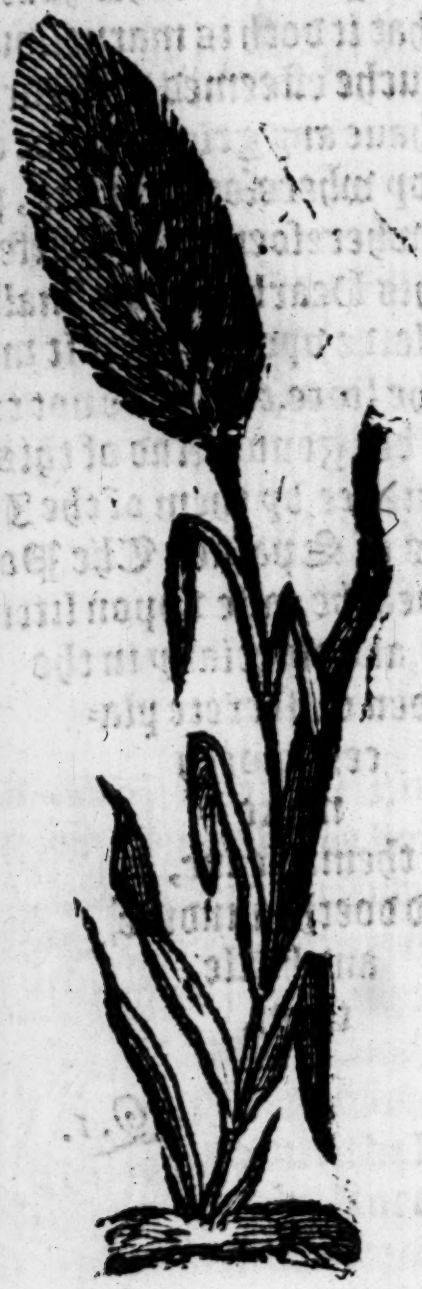
and if there bee heate in them, they ſeeth it in Water, and with that hot ſeethyng they waſhe them, and then they dꝛie them ſoftly, and caſt the Pouder of this hearbe vpon them, and ſurely the effect that it doth is marueilous, after I ſaw his good effectes I muche eſteemed the hearbe.

In griefes of colde and windnes.

Whenſoeuer you haue any griefe of colde oꝛ of windines in any parte of the body whereſoeuer it bee, puttyng Turpentine in all partes, whereſoeuer the griefe is: And putting the Pouder of this Hearbe beyng ſmall ground to it, and a Linnen Clothe laide vpon it, that it may ſtaude faſte as a Plaiſter, in ſuche ſoꝛte, that it be not taken awaie, vntill the griefe bee gonne. And of this there is manifeſt experience, by them of the Indias, and alſo by vs of Spaine. The Pouder of this Hearbe caſte vppon little ſoares, and eſpetially in the hidden oꝛ ſecrete places, dooeth make theim cleaue, and doeth mundifie, and heale them.

The second part of the thinge s that

Of a certayne kinde of Barley.



THei doe bryng likewise from the newe Spaine, a kinde of Barley, whiche thei call small Barley, thei did giue it this name, for the likenesse whiche it hath vnto our Barley: it doeth cast out an eare like vnto it, and in the baines the seede is shutte, but it is different to it in his qualities and vertues: for that this small Barley, is the strongest poison, whiche at this daie in Hearbe, or Plante hath been seen: In so muche that it dooeth wroorke the same effecte, whiche *Sublimatum* dooeth: and where so euer it bée needefull to burne, or to eate awaie dedde or rotten flesshe, puttyng the pouder of this seede thereto, it will doe the like woorke that any burnyng Iron shall dooe. It doeth extinguishe and kill any Canker, how strong so euer it bee, it killeth and expelleth Woormes, where so euer thei bee, it eateth flesshe whiche is naught and rotten, takyng it from the soares, and maketh theim cleane from suche euill flesshe.

It is moste strong and mightie poyson.

It killeth the Canker.

It killeth wormes.

It eateth rotten flesshe.

The Indians for that thei had no *Sublimatum*, nor other remedies whiche wee haue, when thei should vse of the like, thei had and haue this seede moste strong, and surely it is, and so thei doe vse it as a remedy moste strong, and of greate efficacie. These pouders must bee put to it, by little and little, more or lesse, conformablie to the greatnesse of the euill, puttyng thynges defensiue, whiche is vsed to bee put, when that thei doe vse of the like remedies.

How it must be ministred

In olde soares and filthie where it is needefull: that naughtie rotten flesshe bée eaten awaie, with takyng of this Seede, and grindyng of it, and beyng dissolued well with water of Lanten, or of Roses, weatyng in the cleare water that shall remaine vppon, with some small clothes, or puttyng in place of the small clothes, thredes of Linen clothe, weate in the water, it cleanseth the soare, eatyng the euill flesshe in suche sorte, for euill, olde, and filthie that the soare

In ould filthy soares where it is nedefull that they bee cleansed.

bee, it leaueth it cleane, and beyng put to the flesshe it doeth soder and heale, and after this is dooen, you muste vse the Medicines whiche hath vertue to ingender flesshe. And the effecte of this seede is no more then to mundifie, and make cleane, and to take awaie the superfluitie of the wounde.

In the Beastes it maketh the same effecte and better.

The self same effect that this seede doeth in vs, it doeth in the beastes, in the whiche for the moste parte are verie euill soares, beeyng Tankered, and full of Wormes, the seede beyng putte vnto it, if the cause bee so greate, that it doeth require it, or the water of it, as it is saied, it maketh the like woorke, as wee haue spoken of, and better, vsyng alwaies the defensiues as is conuenient, where suche Medicines bee putte, for that it is a medicine moste strong, for it hath neede of all.

Historie.

I will shewe you what happened to me with it, an Indian brought me this seede with many other Hearbes, and I goyng discouryng by theim beeyng come to this seede, I tooke a graine and putte it into my mouthe, to proue it. He that brought it, as one whiche knewe it well, kept back my hande, and would not suffer me to proue it: and for all this I parted with my téeth one graine, whiche is no greater then one graine of Hempe seede, and lesser, and hath likenesse of it, at the tyme that it came to the pointe of the tongue, the seede beyng parted, made me a blister vpon it, whiche dured with me certaine daies: I commended it to the Deuill, and then I beleued what thei had certified me of it. I did beginne to make experience of it, and it did woorke more effectually then was spoken of it. It is hotte in the fourth degrée, and more if there be any more degrées.

An hearbe whiche healeth the euill of the breast.

Also I haue an Hearbe that beyng sodde, and the water of it taken hotte, it healeth the euils of the breast: I knowe not the name of it, but in the remembraunce thereof which came, it was written.

An hearbe whiche doth

And an other whiche dooeth cause to caste out the dedde childe of the beallie: of these the Indians hath greate expe-

rience

rience foꝛ this affecte: and once in theſe countries, it hath pꝛofited.

make a woman to caſte from her a dead Childe.

Thei bꝛought me twoo dꝛie Hearbes, whiche I would haue been glad to haue ſeen them greene, the one of theim beyng in the fielde in all his foꝛce, if a manne oꝛ woman dooe putte their handes vppon hym, foꝛthewith he falleth doune dedde vpon the gꝛounde: and the other beyng lyng abꝛoade vppon the gꝛounde, in touchyng it to gather it, it ſhutteth it ſelf together as a Cabige of the Countrie of *Murcia*. Thynges meꝛueilous, and of muche conſideration.

Two maruelous hearbes

Blacke Eleboro.

I haue blacke Eleboꝛo, bꝛought from the Pꝛouince of *Mechoacan*, like to that of Spaine, and dooeth the like effecte.

Hiſtorie.

Daies paſte a yonge manne whiche tooke counſaill of me, that came from the Pꝛouince of *Quito*: and he beeyng with me, there came to me a neighbour of myne, ſaiyng, that his daughter was verie ſicke of the Flixe, and I did cure her, and her deſeaſe increaſed with blood, requeſtyng me that I ſhould goe to viſite her: the Jndian whiche was with me aſked me, if thei were ſtooles of blood, I ſaied yea: and he ſaied vnto me that he would giue her a thyng, that beeyng made pouder and taken, would take theim awaie foꝛthe with, and that in the Pꝛouince of *Quito*, it had been experimented many tymes: the Father of the ſicke wente with hym to his houſe, and he carried certaine peeces of fruite, whiche did ſeme to bee of a greate Tree: of the one parte thei were verie ſmothe, and of coullour Yeallowe, and of the other thei were verie ſharpe, and verie Red, that it did ſeme a Purple coullour, it was ſmall gꝛounde, and he gaue the pouder to the ſicke woman, with the water of the hed of Roſes, once that Euenyng, and an other tyme in the Moꝛnyng, and imediatly the Flixe did ceaſe, and from that tyme was better, whereby ſhe came to be whole.

And as I neuer ſawe hym, after hee gaue it to her, al-

though I procured it with greate diligence, I knowe not what it was, nor what hee was that gaue the fruite, and in this sorte there be many other thinges in our Occidentall Indias, whiche haue greate vertues, and greate medicinable secretes, the whiche it shal be knowen euery daie more, and they will bhe discouered, that we maye profite oure selues of them.

Digression.

Al the which thinges we haue seen manifestly in the profite that they haue doen, whiche hither hath been brought. Seeyng that these marueilous worke all the worlde hath proued, healyng with them deseases whiche all other Phisicke coulde not heale, as it is manifestlie seene, in all that doe vse them with great vtilitie and profite, the whiche all is owyng to my diligence, and care. For that as I haue written of them, in the first parte of this medicinall history, whiche hath been well noted in the worlde, for the thinges that in it is treated, and for that you may see the fruite that this my labour hath dooen, I will put here a Letter that a Gentleman of the Peru sent mee well nere two Monethes past, by the whiche you shall see by reason of that I wrote, in the firste parte thei haue discouered the *Bezaar* stones, in the Peru, that with suche greate estimation thei dooe bring from the India of Portyngall, and howe by the relation and order which I wrote. They came to the knowledge of them, a thing truely of greate estimation, and worthy to be muche made of, seeyng that it is a thyng so marueilous and of so greate price, and hath been founde in our Indias, and are so easie to bee had and so true, that we haue not any neede to doubte of their effectes and vertues, the whiche is not so of them that thei bryng from the Orientall Indias. For if there come tenne that are true, there cometh an hundreth whiche are false. Whereby they that doe buye them ought to looke muche vnto it, that they bee not deceiued, those whiche are brought from oure Indias, are all of one sorte, for they differ not, but in beyng greate or small. The

effectes

effectes whiche they doe bee admirable, for that their vertues are most mightie against all venome and Pestilent Agewes, and venomous humors. As in the thirde parte God willyng wee will treate of the maner. That the Letter had was this. There came a Paket as of Letters inrolled in a seare clothe, so well made: that thei might passe to any part beeyng neuer so farre, the whiche beeyng opened, I founde a small Cheste made of a little peece of Corke, of a good thickenesse sette together, whiche was worthie to be seen, and in the holownesse of it came the hearbes, and the sædes that the Letter speaketh of, euery thyng written, what it was, and in one side of the Corke, in a hollowe place, there came three *Bezaar* stones, cloased with a Parchement, and with Ware, in good order. The Letter was written with verie small Letters, and sumwhat harde to reade, in the superscription was written, this that followeth.

970.

¶ *To the right worſhipfull maſter doctor Monardus Phiſition in Seuill.*

RIght worſhipfull and famous doctor, it will ſeeme a newe thyng to your worſhippe that I beyng not learned, nor of your profeſſion, to write to you in thinges of your facultie, beyng a Soldiour that haue followed the warres in theſe coũtries all my life, I haue dooen this bicauſe I am affectioned to your worſhippe, by reaſon of a booke whiche you haue compiled of the Medicines which are in theſe partes, and of the vertues and benefites, that by theim hath been dooen, whiche is ſo greate that I can not declare it, as it is worthie, for by it wee haue order howe wee ſhould vſe of the remedies whiche wee haue here, but we did vſe of theim without rule or meaſure: that neither thei did woorke effecte, nor with theim the people were well remedied, whiche now is to the contrarie, and by meanes of your bookes, there hath been people remedied, that neuer thought to haue had remedie nor health. It is more then twentie and eight yeres vnto this daie, that I haue goue wandryng by all theſe Indias, where are many thynges of thoſe, whiche your worſhip doeth write of in your boke, and other thinges whiche hath not been brought thether, for becauſe the Phiſitions that commeth to theſe partes, are nothyng curious. Thei bryng not their eye to the vniuerſall wealthe, but to their owne particuler, for thei come onely to enriche them ſelues, and for the moſte parte thei bee ignorant people whiche dooeth paſſe to thoſe Indias, thei dooe not eſteme of the good whiche thei might dooe. And though that I haue no learnyng, I am affectioned to menne of learnyng. and ſo I am to your worſhippe, for that I vnderſtode of your

bookes

bookes, and for the fame that you haue in theſe partes, which is great, although I knowe you not, yet I was willyng to take this paines whiche is a contentmente to me. You dooe write in your booke, giuyng knowledge of the *Bezaar* ſtone, and doe giue the ſignes of the beaſtes whiche hath them: and beyng conſidered, we haue happened vpon a kinde beaſtes that goeth in the mountaines of this Countrie, whiche are muche like to Shepe or Kiddes that your worſhippe doeth ſpeake of, whiche are in the Indias of Portyngall, whiche dooeth increaſe and hath theſe ſtones, of the whiche there are many in this countrie, in the mountaines, and cold countries. Thei are for the moſte of a darke Red couller, thei are fed with healthfull Hearbes, where as be greate quantitie in the mountaines, where theſe beaſtes doe feede: thei be very ſwifte, in ſo muche that thei can not bee hunted, but with the hande Gunne, thei haue no hornes, and in that onely thei dooe differ from them of the Eaſte India, for in all the reſte thei are the ſame.

How they haue founde the Bezaar Stones.

The 15. day of Iune of this yere, of 1568. I and certain gentlemen my frendes went to the mountaines, to hunt, and wee were in the huntyng fiue dayes, and we killed ſome of thoſe beaſtes, which I haue ſpokē of. And as we went for this effect, by thinkyng that thei were of the ſame kinde, of theim of the Eaſt India. We caried youre Booke with vs, and we opened one of them, whiche we hunted the greateſt, and oldeſt wee colde finde, and we founde no Stones in his Belly, nor in any other parte of hym, nor any other thing. Whereby we did beleeue that they were not the ſame kinde of beaſtes, as thoſe of the Eaſt India. And we did aſke of certaine Indians that went to ſerue vs, where theſe beaſtes had their ſtones, and as they are our enemies and would not that vve ſhould knovve their ſecretes, they aunſvvered vnto vs that they knevve nothing of theſe ſtones, vntil one Boye vvhiche vvas amongeſt them beyng an Indian, of the age of tvvelue yeres, he ſeeyng, that vve vvere ſo deſirous to knovve the ſame, did ſhevve vs the ſecret of the cauſe, he did ſhevve vs vvhere the beaſt had the ſtones,

that vve had there dead, they vvere in a certaine little Purſe that the Mavve of the beaſt hath, vvhiche is vvhere the Herbes that they doe feede are, vvhen they dooe retourne to chavve their Cudde. And forthvvith the Indians vvoulde haue killed the Boy, for the aduiſe that he had giuen vnto vs, becauſe the Indians doe eſteeme muche of theſe ſtones, and they doe offer them vnto their Goddes, or to their praiyng places where their Idols are, vnto vvhom they doe offer the thinges that are moſt precious. And ſo they doe offer theſe ſtones, as a thyng of greate eſtimation, and alſo they doe offer, Gold, Siluer and Precious ſtones, Beaſtes and Children. And aftervvarde vvee vnderſtoode that thoſe Indians vvhiche vvent vvith vs had ſacrificed the Boye, vvhiche vvith our huntyng vve had forgotten. And they caried hym avvay from vs by thoſe Mountaynes, vvhere vve neuer more ſavve hym, and it is a thing to conſider, that in all partes of the Indias, there hath not been found any of theſe beaſtes, vnles it vvere in the high Hilles and Moũtaynes, of this Realme of the Peru. For I haue gone ouer all the Countries of Mexico, and by all the Prouinces and Realmes of the Peru, and Ilandes of Marenon, and by the Florida, and by many other partes of our Occidentall Indias. And I neuer ſavve any of thoſe beaſtes, but in theſe Mountaynes of the Peru. Syr, that I vvith all diligence of the vvorld could obtayne & knovv of Indians, beyng frendes, of the ſtones vvhich they doe take out of thoſe Beaſtes, is, that they are marueilos good, againſt all venom, and againſt all ſortes of Poyſon, aſwell in meates as in any other ſorte, and in the euilles of the harte, and to expell and kill wormes, and in woundes poyſoned, whiche are made with mortall heatbes, the whiche the wilde Indian people doe vſe. And the Pouder of this ſtone put into theſe Woundes, it is a greate remedy, and ſo the Indians doe ſay, that the ſtone is againſt the hearbe, which is the mortall hearbe, that they themſelues dooe vſe to kill one an other withall, and alſo to kill vs. For they haue killed many of oure Spaniardes therewith, diyng madde, with greate accidentes

without

without findyng or knowyng any remedie. It is true, that in Sublimatum ſome haue found remedy, by puttyng it into the Wounde. But if the Hearbe bee freſhe and put newly to it, it profiteth little, and they die without remedie. We tooke out of the firſt beaſt which we killed, of that little Purſe, wherunto he doth retourne to chawe his Cudde when he lieth on the ground, nine ſtones, and it doth ſeeme that by reaſon the herbes whiche they doe feede vppon bee of ſo greate vertue. The Ioice of them going to that place by the order of nature, theſe ſtones are ingendered, whiche haue ſo greate vertues. We opened others of theim that were dead, and in euerie one of them vve found ſtones, more or leſſe, as they vvere of age, and it is to be noted, that theſe vvhich doe feede in the high Hilles be thoſe vvhich doe ingender the ſtones that hath vertue. For they vvhiche doe feede in the plaine Countries, as they eate not, nor are maintained of the good hearbes of the high hilles, the ſtones that they haue, although that they haue ſome vertues, yet they are not ſo good as thoſe vvhiche are fedde in the Mountaines. We haue begon to vſe of theſe ſtones conformably to the order, vvhiche your vvorſhippe dooe geue in youre booke, geuing the quantitie that you dooe commaunde, and for the deſeaſes vvhiche you doe ſpeake of, and vve haue ſeen ſuche effectes in them, that haue made vs to maruell, and they haue healed ſuche deſeaſes, that it is vvonderfull to bee ſeen. Vnto the Ladie Kateren Deuera, the Siſter of the Lorde Preſident, and to the Ladie Mary de Ribera, and to Diego de Andrada, and to Diego Dela Iſla, and to Mariana vvife to Maiſter Iohn Plutino, and to the Father Ioſephe Martines, and to the Father Diego Farnandes, Prieſtes, and to many others, theſe ſtones haue doen greate profites, healping them of euill deſeaſes, that it vvill bee to long to vvrite of, it is ſufficiente to ſay that they bee ſtones of great vertues, and as a nevv thyng they take it in pouder, all ſuche as haue deſeaſes vvhiche can not be healed by Medicine, and many doe heale. Wherefore God be praiſed that hath geuen to them ſuch vertues, vvhich

haue beene vſed ſince that huntyng, that I haue ſpoken of, vvhiche vvere the firſt that haue been diſcouered in the vvorld for the vſe to heale deſeaſes,and vve doe truſt that vvith them vvill be doen marueilous vvorkes, according as they haue begon to doe them, all this is ovving to your vvorſhip. Seeyng that vvith your booke vve had knovvledge to find them,& to diſcouer them,and to take them out of theſe beaſtes, vvhiche had them ſo hidden that ſurely there is much ovving to your vvorſhip,vvho hath diſcouered to vs ſo great a treaſure,as this is, vvhiche is the greateſt that vath been found in theſe partes, vvhereby our nation is muche bound to you, and likevviſe all the vvorld, becauſe all men ſhall profite of theim, and of the reſte of the ſecretes vvhich you haue put into your booke, the vvhiche doth vnto vs greate profite,and in the recompence of the benefite vvhich I haue receiued, I doe ſende to your vvorſhippe a doſen of ſtones,by the vvaye of Ihon Antony Corſo, the riche Marchaunte, if they come thither your vvorſhippe may make experience of them, in manye infirmities, for you ſhall finde greate effectes in them. By the ſame vvay youre vvorſhip may aduiſe mee of the receit of them,and anie thing that ſhall pleaſe you to commaunde mee I vvill dooe it,as one that is moſt affectioned to you, becauſe you are curious, and learned,and in doing ſo muche good to the vvorlde,in that as you haue vvriten and publiſhed. Herevvith I doe ſende you a ſmall Cheſte, in the vvhiche goeth certaine Friſoles, that you maie commaunde to bee ſovven in the beginning of Marche, that the colde doe not burne them,vvhich doth make a Plant like vnto Beanes, ſumevvhat leſſe: the vvhiche hath certaine vaines vvhere the ſeede is, eatyng halfe a doſen of them vvith Salte. Thei bee of the taſte of greene Beanes,they doe pourge valiently,& thei doe euacuate the water of hym whiche hath the dropſie,vvithout paines. The ſelfe ſame it doth if that they be drie,thei make them in Pouder,and take them vvith vvine, it is needfull that meate be made in a redines,if thei do vvorke to muche,by puttyng more then they ſhould do,vvith eating

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any thyug incontinent, the woorke will ceaſe.

Alſo I dooe ſende you an Hearbe, whiche dooeth growe in theſe plaine Countries, clounge to the grounde like vnto graſſe, whiche is of greate vertues for many infirmities, chiefly for theim whiche are greeued with Reumes and Fleumes in the throate, it taketh theim awaie eaſily with greate benefite, and for this, and in greeues of the hedde and Reumes chewyng it, thei doe diſſleume very muche: thei call this hearbe of my name, becauſe I dooe vſe it for the like euilles, for that an Indian did teache it me, whiche knewe muche of hearbes. *An hearbe for the Reumes.*

Alſo I doe ſende your worſhip a fruite, whiche is of greate profite, and theſe Trees bee not founde in any countrie but in this countrie, thei are of the gteatneſſe of an Oke, of thoſe in Spain, it hath many vertues for the rinde, beyng made in pouder, and caſte into any ſoare, whiche is needefull to bee made cleane, it maketh cleane: and afterwarde maketh the fleſhe to growe, and healeth it. And rubbyng the teeth with this pouder, it maketh them cleane very well, and put vpon the gummes, the fleſhe beyng taken awaie, it doeth fleeſhe them, and the teeth whiche be loſe, it maketh theim faſte. Seethyng the leaues of this Tree well in water, and waſhyng with the water any maner of ſwellyng, whiche hath any ſore, or that it be cankered, it taketh awaie the ſwellyng, and impoſtume. And puttyng ſome ſmall linen clothes, weate in this ſeethyng warme vpon the medicine, whiche is put vpon the ſore, or vpon the pouder that is made of the rinde: it maketh the ſoares to heale more quickly, makyng that there come no humour to them. Of the ſaied Tree commeth out a Roſine, whiche is of ſweete ſmell, that doeth ſerue to perfume in many deſeaſes, of the hedde, and to make plaiſters for many euilles, and I do ſende it to your worſhippe. Of the fruite the Indians dooeth make certaine drinke, which is for them verie healthfull, your worſhippe maie commaunde to ſowe theim, for I would bee glad that thei ſhould growe, for it will bee a thyng of muche *A fruit of a tree of great vertues.*

delight,for the profite that it dooeth in Phificke, and for the noueltie of the Tree,for in all tymes it hath a very good ſmell. I brought to this countrie a blacke woman, whiche I bought in *Xerez dela Frontera*,and there did appeare vpon her when ſhe came hether certaine olde ſores in her legges,whiche was of a long tyme, that ſhe had them, and commyng to the Ile-lande of the *Margareta*, I beyng very ſorowfull for the ſores whiche my blacke woman had, an Indian tolde me that he would heale her,and ſeeyng that ſhe had no other remedy, I deliuered her to the cuſtodie of the Indiã, that he might heale her for me,and imediatly he toke a fruite, whiche is common in that countrie,and all people ingenerall doeth eate it,which is of the greatneſſe of an Orenge,and it hath a ſtone like vnto a Peache. The whiche the Indian did burne,and made it into pouder,for the ſtone is harde,and can not bee grounde,without burnyng of it:and he caſte the pouder of it into the ſores, whiche ſhe had with muche rotten fleſhe, and very filthie, whiche with the pouder was made cleane and very well, and it tooke out all the rotten fleſhe to the bone, and after it was cleane,with lint threedes and a little pouder put to it,ſhe beeganne to encreaſe newe fleſhe, vntill thei were full of fleſhe. And ſhe healed verie well, and it is to bee conſidered that the little Carnell of the ſtone hath ſo much venom, and malice in it,that if anie perſone or beaſte doe eate it, he dieth forthwith without remedie,as though he had eatẽ any maner of venom corſiue,as Sublimatum or any other Poyſon.

A cure with the ſweat of bloud.

In the Towne of Poſco where I dwelt certaine yeres,there was an Indian which did cure the Indians and the Spaniardes of any maner of griefe or diſeaſe that thei had,with anointing of rhe Iointes and the partes whiche did greeue theim, with the ioyce of a certaine hearbe, and forthwith he did put them into manie Clothes, and thei did ſweate at the ioyntes pure bloud. And alſo by the ſicke parte where he did put the Ioyce, and as thei wente ſweating he made cleane the bloud with a Linen clothe,vntill he perceiued that thei had ſwet ſufficient-

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ly,and with this he healed many diſeaſes that were incurable. And I am able to ſay,that many did thinke that thei had tourned young againe, and were more ſtroung and young than thei were before. Thei fell ſicke,& for al thinges that we did of giftes,and faire wordes,and fierce wordes, and threatninges, he would neuer tell vs what hearbe it was,nor ſhow it to any man in this countrie. There is found a kinde of Tree, that is of ſoft Timber,the Indians will make no fier of it, although you kill them. For that thei ſay,if anie of them dooe come neere to the fire that is made of this Tree, or geuing him the ſmooke of it, hee doth remaine impotent,for women. And thei haue this ſo certaine in their vnderſtanding, and ſo verified,that you ſhall not make them to put them ſelues by the fire, that is made of the Tree,for any thing of the world, for thei are ſo carnall that thei will none of this.

Thei doe heale in theſe countries any ſwellinges which are in thee feete or legges, cauſed of colde humors, with an herbe whiche is called *Centella*, and being ſtamped and put to the ſwelling:there doth ariſe certaine Bliſters, by the which there doth come foorth greate quantitie of water and humors, vntill it leue the Foote, or the legge drie. I haue ſeen greate experience by theſe euacuations,amongeſt the Indians,for thei vſe them much,and I haue ſeen ſome Spaniardes vſe of it, and heale of the like diſeaſes.

Centella, an hearbe for the ſwelling of the feete or legges.

In the yere of 1568.in the Prouince of Chile,thei did cut off from certaine Indians beyng Priſoners, the calues of their legges,for to eate theim, and thei did roſte them for that purpoſe, & that whiche is of more admiration. Thei did put vnto the place where they were cut of, leaues of certaine hearbes, and there came not out a droppe of bloud,and many did ſee it. And this was dooen in the Citie of Saint Iames,in the preſence of the Lorde *Don Garcia de Mendoſa*, whiche was a thing that did make all men maruell at.

There are to bee found here verie fewe Hearbes and Trees like vnto thoſe of Spaine, for that the earth dooeth not beare them,

them, in the newe Spaine there are more of them then in any other part of the Indias. For when it was cõquired thei found many Trees and many Hearbes, and Plantes like vnto thoſe of Caſtile, and birdes and beaſtes likewiſe. Wa haue here Snakes which doe put admiration to ſuche as dooe ſee theim, for thei be as greate as men, whiche are moſt tame, and doe no hurt. Here are Spiders as great as Orringes, and very venomous. It raineth Todes as great as thoſe of Spaine, the whiche the Indians dooe eate roſted, for thei are a kinde of people whiche eate all kinde of venomous beaſtes. There bee ſo many buytres, whiche doe breede in many Ilandes, that you haue in the Sea, neere to the lande, that they eate vp the Cattle, and ſuche noumbers of them that it is wonderfull, and as the keepers of them be blacke thei care little for them. One thing doth make mee maruaile, that the kine whiche are breade in the Mountaines, being brought to the plaine ground thei die all. I ſawe a frende of minc that brought 3 0 0. Kine to be weayed, and they did with hold a tyme that they were not waied, and by little and little, in one Moneth there remained not one, but all died. And that whiche is more to be maruciled at, is, that they died all trembling, and conſumed. Some there be that doe attribute it, that the mountaines being a country moſt cold, and that it raineth euery daie in theim, and in the plain countrie it lacketh the raine, and is hote, and as they moue frõ one extremitie to an other they die, that truelie it is a thing worthy of conſideration, to ſee that in the ſpace of eight Leages, little more or leſſe, whiche you haue of plaine grounde from the coaſt to the mountaine, by a long vale more then one thouſande Leages, and neuer more Rained in them, and in the Mountaines it Raineth euery daie.

Againſt the herbe which the Indians doe vſe.

Your worſhip ſhall vnderſtande that the eight daie of October of this yere, there came hether a Coſine of mine, which is called *Alonſo Garcia*, a good Souldiour, and ſaieth vnto vs that he hath found an hearbe whiche is againſt the venomos Hearbe that the wild people doe vſe. Whiche hearbe doth kill

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without remedy, the whiche theſe valiaunt people of the Indias dooe vſe in thsir warres. And houſes thoſe that doocth dwell from the Charcas vnto Chile, and dooeth liue like vnto wilde people, maintainyng thē ſelues onely by huntyng, and fleſhe of mankinde. And thei haue killed with their arrowes whiche are put with theſe venemous Hearbes, an infinite nūber of Spaniardes, whiche thei ſaie bee not good to eate, and that their fleſhe is harde, and ſo when thei kil them, thei kepe to waxe tēder, three daies or fower daies. And with this herbe that is now founde, the hurte ſhall bee muche remedied, that thei dooe make. But our people dooe not muche feare of theim, but the Hearbe whiche thei ſhoote withall in ſuche forte, thar it maketh theim to dye by madneſſe, without any remedie. And now with the recounter Hearbe that thei haue founde thei are all glad. Thei ſaie that it is an Hearbe whiche carrieth very brode leaues, whiche is like to the leaues of Lanten of Spaine: and beyng beaten and putte to the wound, that is poyſoned, it killeth the venome, and immediatly it taketh awaie rhe accidentes, whiche the venome of the Hearbe doeth make. Thei doe take it for a greate matter in that coūtrie, that thei haue founde ſuche a remedy. And you ſhall vnderſtande that the counter Hearbe was founde in the ſame countrie, where the Hearbe of poyſon is: and I thinke it bee alſo in other partes, but there where the hurt is doen, our lordes will was, to diſcouer the remedy.

I doe write your worſhippe theſe thynges, whereby with theim ye maie conſider, how many more Hearbes and Plātes of greate vertues like to thoſe, this our Indias hath, the which we do not rech vnto, nor know, for as the Indiās are a naughtie kinde of people, & our enemies, thei will not diſcouer one ſecrete, nor one vertue of one Hearbe, although that thei ſhould ſee vs dye, and although you ſhould plucke theim in peeces: for if wee dooe knowe any thyng of this, whiche I haue ſpoken of, and of others thei are knowen of the Indians, as thei bee accompanied with Spaniardes, thei dooe diſcouer

it to theim, and ſaieth all that thei knowe, I will enlarge no more, for becauſe I knowe not if this letter ſhall come to the handes of your worſhippe, and if it come to your handes, and that it pleaſe you to aduertiſe me, I will write you larger, and more perticularities of this coũtrie, and of the vertue of other Hearbes, and Beaſtes, & of other thynges, the whiche I know that thei will giue contentmente to your worſhippe, ſeeyng that you are ſo curious to knowe theſe thynges, our Lorde. From Lyma in the Peru the xvi. daie of December, in the yere of our Lorde. 1568. I doe kiſſe the handes of your worſhip.

Peter de Oſma, and of Xara, and Zejo.

The

THe gentleman of the Peru, which wrote to me this letter although I know hym not, it seemeth that he is a man curious, and affectioned to the like thinges, and I haue him in great estimatiõ. For because that the office of a Souldiour is to handle weapons, and too shed bloud, and to doe other exercises apertainyng to Souldiours. He is muche to bee esteemed, that he will enquire and searche out heabes, and Plantes, and to knowe their properties and vertue, in the which he semeth to be likened, to Dioscorides, who went exercisyng the weapons in the Hostes of Antony and Cleopatra, and whethersoeuer he went, he did seke these herbes, Trees, Plantes, Beastes and Mineralles, and many other thinges, of the whiche he made those sixe bookes, whiche are so celebrated in all the worlde, wherby he gate the glory and fame, whiche we see he hath, and there hath remained more fame of hym, by writing them, then although he had gotten many Cities with his warlike actes. And therfore I dooe esteeme muche of this Gentlemanne, for the labour whiche he taketh, in knowyng and enquiryng, of these naturall thinges. And I doe owe much vnto him, for the good opinion whiche hee hath of mee: and for that hee hath sent mee. For surely it is to be taken in euery good parte, I wil prouoke hym by writyng hym againe, to sende vs more thinges. For that it is a greate thing to knowe the secreates and maruailes of nature, of the Hearbes which he hath sent mee, I will make experience of them, and I will know their vertues and operation, the Seedes wee will sowe at their time, the *Bezaar* stones doe seme to be different from those that are brought from the Oriental Indias. In their vtter showe they be darke Tawnies, and glistering, vnderneath twoo Shirtes or Capes: He hath a white coulour,

The commẽdation of hym that wrote this Letter.

whiche beeyng tasted and vsed betweene the Teeth is pure Earth, it hath neither sauour noz taste, rather it doth coole then heate, they be ozdinarily as great as Beanes, oz bigger. Foz the most part there are both great and little, and it seemeth well by theim that they haue medicinall vertues, many persones doe bzing them, whiche are nowe come in this Fleete, whiche come to mee as though that I were the first discouerer of them. They doe declare marueilous effectes of them, that it seemeth wonders: I bzake one and I gaue it made in pouder, to a boye, whiche was saied that venom had been geuen to hym, I can not tell whether any other benefites dooen vnto him oz that healed hym, but hee was well healed, I will vse of it in other infirmities, and what I finde of their operation, and the reste of the medicines, with that whiche shall be newly knowen I will showe it, in the other thirde volume, the whiche I will make of this Medicinall Histozie, in the whiche shall bee thinges marueilous, and greate secretes of Phisicke, that shall giue contentation to all men, and muche mozе to the sicke, that shall be healed with them. Of one thing you muste bee aduertised, that whiche is here wzitten, part of it wee haue learned of theym that haue come from those partes, and bzought knowledge of theim, and parte is attributed to their complexion, and qualities, what they maye doe, and parte wee haue experimented, and in all haue you consideration, that all these thinges whiche are bzought from our Indias, be foz the moste parte hot, and that you vse of theim vnder this qualitie, in that wherein they shall bee needefull. Foz that it is well that they be aduertised of this, that so much doth impozt to knowe it.

¶ The

¶ The Dragon.



Of that whiche hath beenbrought frō the newe Spaine, in the twoo Fleates whiche now hath come, and also from the firme lande. The Bushop of Cartagena.

Of the bloud of Drago and of his fruite.

AFter I had written the aforesaied, the two fleetes came, the one from the firme Lande, and the other from the newe Spaine, and in that of the firme Lande came the Bishoppe of Cartagena, a man most religious, and learned, and verie curious in these thinges, who sought mee foorthewith, when hee was come, for because he was affectioned to the booke we made, of this discourse. I went to visite him, and speakyng many thinges of Hearbes, and Plantes, whiche be in his Dioces, we came to treate of the bloud of *Drago*, whiche is taken out very fine, and in all persecution, in that countrie, and he saied vnto mee: I doe bring the fruite of the Tree where they dooe take out the bloudde of *Drago*, whiche is a marueilous thyng to see, for that it is of the likenes of a Beast I was desirous to see it, and we opened a leafe where the sæde was, and the leafe beyng opened, there did appeare a Dragon, made with so muche arte, that he did seeme as though that he had been aliue, hauyng a long necke, the Mouth oppen, the Bristelles standyng vp like thornes, the Tayle long and standyng vpon his feete, that surely there is no man whiche shall see hym that will not maruell to see his Figure, made with so muche arte, that it seemeth made in Iuory, and that no craftes man so perfite could make it better, in seeyng that which I sawe, there did represent to mee so many opinions, and so diuers iudgementes, as the auncient writers had, as well Grækes, Latinistes, and Arabies, touching the same, speakyng a thousande desperat saiynges, because that thei would come to ỹ right knowledge to instruct vs, wherefore it was called the bloud of *Drago*. One sort saiyng that it is saied that a Dragon hauyng his throate cutte, the bloud is gathered, and is confectioned with certain thynges, and for this it is called the bloud of *Drago*. Others did saie that it is the bloud of an Elephãte, strangled, with other thinges,

Varietie of the auncient writers about the bloud of Drago.

others

others that it is a kinde of red Oker, others that it is the ioyce of *Cideritis*. An Hearbe very little, and his Ioyce very greene, others that it is the ioyce of the roote of an herbe which is called *Dracontio*. And for this thei call it the bloud of *Drago*: this doe the auncięt writers saie, and many other vanities whiche are large to write.

It is called the bloud of Drago, for the fruite whiche is a Dragon.

The new writers folowyng the same ignorance as they are wonte to doe in thinges which be doubtful, because the duety of him that is doubtfull, is to say nothing a newe, unlesse it bee in that whiche is cleare and manifeste. For in the doubtfull and harde thinges they leaue it as they finde it, all they did varie one from an other, as the auncient writer did, but the time whiche is the discouerer of all thinges hath discouered vnto vs, and taught vs, that it is the bloud of *Drago*. And for that it is so called, is for the fruite of the Tree, whiche doth cast from it a droppe, after the maner of bloud, the which is the fruite that we haue spoken of, which is a formed Dragon in shape as nature would bring forth, whereby he tooke verie plainly the name of the Tree. For it is a common thyng, that Trees haue the name of their fruites, by the whiche this marueilous Tree doth receiue his name. And seeyng the fruite he caried was made so parfite a Dragon, he tooke from vs so many doubtes and confusions as we see the olde writers did write of, and the late writers also. And from henceforwarde we shall be certified that it is the bloud of *Drago*: seeing that his fruite doeth giue his name to the Tree, and to the Gumme, and to the droping that commeth out, whiche is brought most excellent from Cartagena, and is made by incision, geuing certaine cuttes in the same Tree. And beyng a tree of muche greatnes, it hath the Rinde verie thinne, that with any maner of thing it is opened, and likewise there is other made, but it is not made so good, but after the maner as the Turpentine is made, in Castile. For that it it solde in Loaues, and the one is called the bloud of *Drago*, of the droppe, and

the

the other the bloud of *Drago* in Bread.

The vertue of the bloud of Drago.

The one, and the other, hath vertue to retaine any maner of fluxe of the beallie, put vpon the beallie, or giuen in Glisters, or taken by the mouthe. Made pouder, it dooeth staie the runnyng of the head, to the lower partes applied. In any maner of fluxe of blood, it doeth retaine and stanche it. And dooeth sodder and glewe woundes together, whiche be freshe and newe made. It dooeth lette that the teeth fall not out, and it maketh the flesshe to growe on the bare gummes. It is a meruellous couller for Painters. And without this, it hath many other vertues. I doe thinke to sowe some of the seede, to see if it will growe in these partes. It is thought that the blood of Drago is temperate, with litle heate.

It is temperate.

Gumme for to pourge them whiche haue the Goute.

There was a gumme giuen vnto me, whiche thei bryng from the firme lande of the *Peru*, wherwith thei doe purge them, whiche hath the Goute in those partes, thei put of it as muche as a Nutte in distilled water, and thei let it stand all the night in steepe, and in the morning thei straine and wryng it, and thei take that water, whiche should bee the quantitie of twoo ounces: and the pacient muste bee without meate, till the middest of the daie, and therewith thei dooe pourge the humour, whiche doeth cause the Goute. I sawe a gentleman who came in this laste Fleate did vse it, The whiche he bryngeth for remeadie of this euill, who was full of the Goute, and with vsyng this euacuation, he doeth finde hym self well, and the Goute doeth not come to hym, as it was wont to dooe, for that it came to hym verie cruelly, and often vnto me he gaue as muche as a small Nutte) and he would giue me no more: and I gaue it in the order as it is saied, to one whiche had the Goute, and he made three stooles with it. I knowe not what it will bee, it were nedefull to haue more quantitie, for to proceede forewarde: but it will bee brought hether by others, as thei haue doen many other thynges. It hath a good taste in the

takyng

takyng, for that it hath neither ſmell nor ſauour, it maketh his woorke without paines. It is hotte, as my opinion is, in the firſte degree. I knowe not what maner of thyng the Tree is, where thei dooe take it out, for he whiche dooeth bryng it, knoweth not.

The Armadilio.



THis beaſte I tooke out of an other naturallye made, whiche was in the Countyng houſe of *Gonſalo de Molina*, a gentleman of this Citie, in the whiche there are greate quantitie of bookes of diuers auchours, and the faſhion and forme of many kinde of Beaſtes, and Birdes, and other curious thynges, brought from the Orientall Indias, as from the Occidentall, and from other partes of the worlde. And greate varietie of moneis, and ſtones of antiquitie, and differences of armes whiche with greate curioſitie, and with a noble mynde, he hath cauſed to be brought.

The Hiſtory of the Armadillo a beaſt.

Thei dooe bryng alſo from the firme lande a bone, the whiche is of the taile of a ſtraunge beaſte, whiche is all couered ouer with ſmall ſhelles, euen vnto the feete, like as a Horſe is couered with armour: where by he is called the *Armadillo*, that is to ſaie a beaſte armed. He is of the greatneſſe of a yonge Pigge, and in the ſnoute he is like vnto hym, he hath a greate and long taile like to a Lizarde. He abideth or dwelleth in the yearth, as a Mole doeth, and thei ſaie that he is maintained thereof, for abroade out of the yearth, thei ſee hym not eate any thyng.

He hath the vertue in the bone of the tale.

He hath his vertue onely in the bone of his taile, the whiche beeyng made ſmall pouder, and takyng ſo muche thereof, as the hedde of a greate pinne, made in little baules, puttyng it into the eare, hauyng greef therin, it taketh it awaie marueilouſly, alſo if there be any noiſe or ſoūding in the hedde, with any deafneſſe, it doeth a greate effecte in many perſones that hath vſed it, and thei haue healed therwith. And the Lorde Biſhoppe did certifie me, that he had ſeen it doen many tymes, with greate admiration, that it is a thyng to be marueiled at. And with ſuche vertues in a place ſo hidden. There be of theſe beaſtes in the India of Portingall, thei bee called armed beaſtes, for that thei are as I haue ſaied armed with ſcales and ſhelles.

It taketh awaie the deſperſe of deafenes, and the noyſe whiche is in the head.

Stones of the Caymandes.

There is brought from the Countries of *Nombre de Dios*, and *Cartagena*, and from other partes of the firme lande, certaine ſtones, whiche be pure Pimple ſtones, of a brooke or riuer, the whiche are founde in greate quantitie in the mawes of *Caimanes*, ẏ are called *Lagartos*, which are a kinde of beaſtes very greate, and dooeth inhabite in the lande, and in the ſea, from whence thei goe to the lande, and take out their pōglynges, as the *Tortugas* of the ſea dooeth: thei are furious beaſtes with a greate number of teeth, and with ſo greate a mouthe, that thei dooe ſwallowe doune a whole Indian. Thei doe inhabite ordinarily in little brookes of greate riuers, and ſome of theim in the Sea, at the

entrie

entrie thereof. Thei are of a marueilous greatneſſe, there be ſome of them whiche are in length two and thirtie foote thei kill them with fiſhe hookes, for with a handgunne it is very difficulte, for because of the harde ſkinne whiche he hath: thei lye alwaies with their mouthes open. There is founde in theie mawes, when that thei dooe kill theim, the quantitie of a greate baſket full of ſmothe ſtones, and it is not knowen for what effecte thei doe eate them, whether it be to haue their mawe or ſtomacke occupied, or for balieſt as a ſhippe hath. The Indians doeth kepe theſe ſtones, and the Spaniardes alſo: for ſuche as hath Quarterne agues: for puttyng twoo ſtones of theim vpon the twoo temples of the hedde, the Quarterne Ague is taken awaie, or the heate is notably lightned, and of this thei haue experiẽce: in thoſe partes, and in the Shippe where one came, who gaue me twoo of them ſaied, that he put them to a boye, beyng a little page of a Shippe, who had the quarterne Ague, and it was taken awaie, goyng forwarde lightnyng hym ſelf three or fower fittes, that the ſtones were putte to hym. I haue experimented it, and haue put it twoo tymes to a little girle, that hath the quarterne ague, and it ſemeth that ſhe feeleth not ſo muche heate, when ſhe hath them put to her, but thei haue not taken awaie the Quarterne, hauyng put theim twoo tymes to her, I knowe not what it will be from hence forward.

Tiburones hath ſtones in the head.

In all the Seas of the Indias: in the moſte of theim, there bée certaine Fiſhes very greate, whiche as are called *Tiburones*, or Dogge Fiſhes: whiche are very ſtrong, and rauenyng, thei fight with the Zeales in the Sea: and thei are fearce in their woorkes, and aſpectes. Theſe thei dooe fiſhe with greate fiſhe hookes, thei bryng them to the lande or hoiſe them into the Shippe, and thei cutte them in peeces. In the heddes of theim, whiche are very greate, there is founde certain ſtones, of a white couller, of muche greatneſſe, three or fower, or moze: and ſome of theim of moze

waight then twoo pounde: hollowe in some partes, and verie white: thei are somewhat heauie. Of these stones thei haue in the Indias greate experience: giuyng theim made in pouder, vnto those that doeth suffer the greef of the stone in the Kidneis, and to them that can not pisse, and to theim that can not caste out the stone of the Raines, and of the Bladder, beeyng of the greatnesse that he maie not passe out. This is a thyng emongest the Indians very plaine, and knowen: and likewise emongeste the Spaniardes, whiche doe dwell in those partes: and thei which doe come hither doe saie it plainly, and doe affirme it to be so, I haue tasted it, and it semeth a thyng vnsauerie, & I haue not proued it, nor applied vntill now, in tyme it shall bee doen, and we will giue reason thereof.

For the grief of the stone in the Kidneis.

They doe bryng from the newe Kingdome and from the prouince of Cartagena, a certaine Turpentine, very cleare, and of swéete smell, much better then that they call *de Veta*, whiche they bryng from Venis, it hath all the vertues that the good Turpentine hath, and it doeth the selfe same effectes, and better, and with great efficacie and redines.

Turpentine of Cartagena.

Better then ours.

Here hath been vsed of it in woundes, and it is a thyng marueilous. The good woorke which it doth, especially in wounds of Ioyntes and Senowes, and of Legges, of that I haue seen greate woorkes doen with it. And it doth mundifie beyng mingled with other thinges, all kinde of olde Soares, and it is an excellent thing, washed, and prepared for the Faces of Ladies whiche haue neede of it.

Marueilous for woundes.

Thei dooe bryng from the selfe same partes *Carãna*, of Cartagena, purified so cleare that it is like to Cristall, and surely it is better, and it is applied muche better then that whiche hetherunto hath come, and doth better his effectes, and woorkes, and is of a more swéete smell and maketh better his operation.

Carãna of Cartagena.

The

The Flower of Mechoacan.



MAny persones of theym whiche came nowe in this Fleate from the firme Lande, brought verie good *Mechoacan*, better then that of the newe Spaine, gathered in the Coaste of Nicaraga, and in Quito, after the *Mechoacan* was discouered, in the newe Spaine, they haue founde the selfe same Hearbe and Roote in those partes whiche I doe speake of. And they dooe vse it to pourge, and it doeth marueilous wooykes, and they doe vse it in those countries and in al the firme land, as they did vse that which was brought from the newe Spaine, with marueilous succesſe.

Mechoacan of the firme Lande.

From the Cape of Saint Elen, whiche is in the same Coste, they dooe bring a nother *Mechoacan*, but it is very strong, and being taken it maketh greate accidentes of vomites and faintnesse, with many stooles, and for this they call it *Escamonea*, and no man doeth vse it bicause it maketh the accidentes as is saied. It doeth carie a Leafe as the

Furious Mechoacan.

Mechoacan it selfdoeth, although sumwhat lesse, and doeth mingle it selfe and runne vppe by whatsoeuer it commeth vnto. And it carieth a lesser Roote with some sharpenesse of taste, whereby it is manifestly seen how muche disputation doth serue for the purpose, of the place where it groweth. Whereby that this Roote may make the woorke more or lesse.

And so I doe beleue that the first *Mechoacan* that came to these partes, was gathered out of a good place, and that whiche they doe nowe bring, they should gather it out of other places more moyst, whiche doth take away from it the vertue and woorke. They doe sowe it nowe in the Coaste of the firme lande in their Gardaines and Orchardes, they do make Conserua of the Roote, in many maner of waies, for the taste is sweete, and it may be eaten for daintinesse. And as the Roote is without taste, it taketh the Suger very well, in what maner of sorte soeuer it bee confited or doen,

Conserua of Mechoacan.

The description of Mechoacan.

Hether thei doe bring the fruite and the flower, as whole as it is in the Plante, and the leaues and bowes. The flower is like to flower of Oringe Trees, of fiue Leaues, sumwhat greater they be, in coulour Tawny, they doe caste in the middest a blister, of the greatnesse of a Nut, with a little baine, small and somwhat white in couler, the whiche is deuided into twoo partes, with an other little baine, verie thinne, and in euerie parte it hath twoo graines, like to Peason, verie little, and when they be drie they bee blacke. There is not in the taste of them any sauour, whiche beyng sowen in a softe moyst ground they doe growe verie well. And it is an hearbe woorthy to be seen: for that he doth run vp, ioinyng to any maner of thing that he doth leane to. He beareth his Leafe all the yere long, the rest of his woorkyng and the maner of the taking of the Roote wee haue spoken of in the first parte, where you may see it. Whosoeuer will vse of it, there is made of it Conserua, as of Marmulade, couered with Sirupe, and made after the maner of a Gelly

of

of his Joyce and Suger. And in all sortes it doeth pourge gently without molestation.

The fruite of Balsamo.



IN the first parte speakyng of the *Balsamo*, we saied howe it should bee made twoo maner of waies, the one by incision, and of this there cometh little of it to these partes. And the other is by decoction, and this is that whiche commeth so muche to Spaine. That whiche is made by incision doth not come to this Countrie, for it is a thyng very hard or difficult to make, and to geather. Now in these shippes whiche come from the firme lande, there doth come a good quantitie of *Balsamo*, made by incision, and is made of trees suche as are in the newe Spaine, whereof the *Balsamo* is made, whiche is made by seethyng. The whiche is a Tree verie greate that doth carie many Bowes, from his firste growyng, whiche doe come forthe of the same Tree, and it hath twoo Rindes, one of them grosse as of a Corke Tree, and the other thinne, cleauyng to the inner part of the tree. Betweene these twoo Rindes the *Balsamo* is taken out, made

Of Balsamo made by incision.

The description of the Tree of the Balsamo.

made by inciſion, the whiche commeth foꝛth like to a white Teare oꝛ dꝛop, moſt cleare, with a marueilous ſweete ſmel, that doeth ſhow well his marueilous effectes, and Medicinall vertues that it hath, of the whiche we haue treated in the firſt parte. And that *Balſamo* which is made by ſæthing as we doe there ſhowe, we ſee the marueilous effectes that it doth, with ſo greate and marueilous woꝛkes, that it doth put admiration to the whole woꝛlde, and many other marvailes whiche hetherunto we haue ſeen, that be there ſpoken of. And greater will theſe wooꝛkes bee that ſhall bee dooen, with the *Balſamo* that they now bꝛyng, made by inciſion: ſeeyng that one dꝛoppe of this is moꝛe wooꝛthe then twoo Gallens of the other, as it is manifeſtly ſeen by vſing of it.

The Balſamo of the Indias that is made by inciſion, is better then that which was in Egipt.

And ſurely that which was in Egipt, and did faill ſo many numbers of yeres paſte, I doe beleue that had not moꝛe vertues then this. And am ſure that this is of greater vertue and effectes then that was of. I haue the fruite of this Tree, whiche is little accoꝛdyng to the greatneſſe of the Tꝛée, and it is a graine as great as a white Peaſe, the taſte of it is a little bitter, he is ſhut into the ende of a little Cod of the length of a finger, beeyng narrow, white, and thinne, of the thikneſſe of vj.d. He carieth no moꝛe but one graine in the ende, whiche is the fruite that the Indianes doe vſe, to perfume them withal, in grieſes of the head, and in Reumes. Surely the *Balſamo* is a marueilous thing, and it ſheweth well in it what it is, accoꝛdyng to his wooꝛkes.

In grieſes of the head.

Turpentine or Oyle of Deabeto.

They doe bꝛing from the firme lande a Turpentine, oꝛ Licoꝛ, whiche is called *Deabeto*, and it is gathered of certaine Tꝛées of mixture, they be not Pine Tꝛées, noꝛ Cipres, they be heigher then our Pine Trees, they are as ſtraight as Cipreſſes Tꝛées. In the higheſt part of the Tꝛée ſhe doth bꝛing foꝛth certaine bladders of twoo ſoꝛtes, the which are greate and ſmall, and beyng bꝛoken, there doth come foꝛth of them a marueilous licour, whiche falleth dꝛoppe after

dꝛoppe,

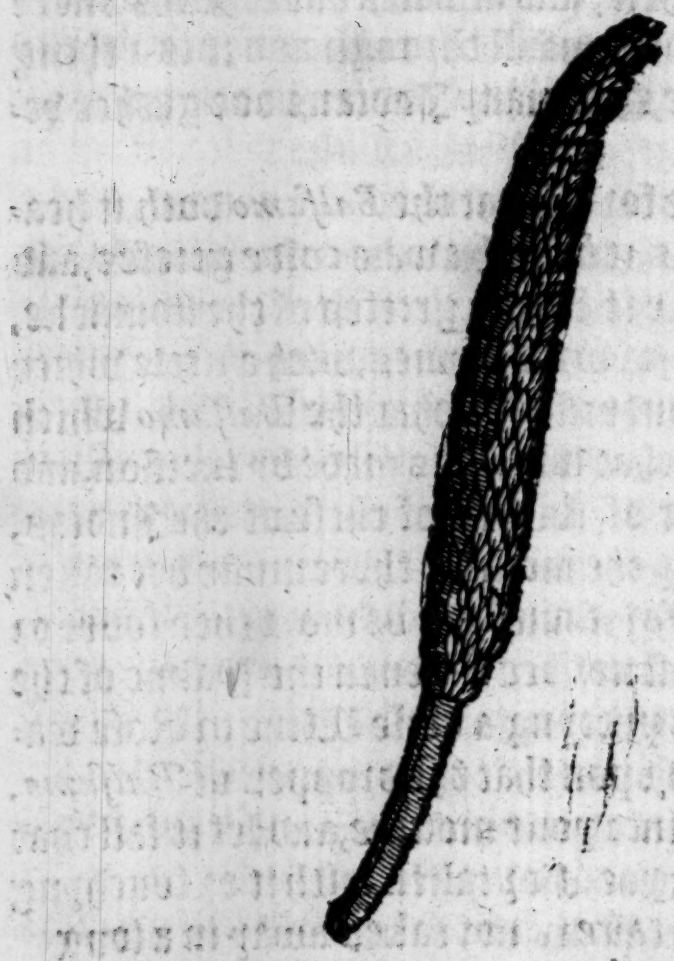
droppe, and so the Indians doe gather them with greate deliberation, and they doe put the same droppes whiche bee in the Bladder into a shell, and alwaies haue shelles vnder the bladders, where it doth distill through, and it is a thing doen with suche leasure, that many Indians doe gather verie little all the daie.

The Licor doth serue for all that the *Balsamo* doth, it healeth verie well woundes, it taketh awaie colde griefes, and windie. Some doe take it for the griefes of the stomacke, caused of colde humors, or for windines, with a little white Wine. And it is to be vnderstoode, that the *Balsamo* which is made by sæthyng, or that whiche is made by incision, and this or any other maner of Licour of these of the Indias, whiche is to be taken by the mouthe, there muste bee taken but little quãtitie of it, for it must not be more then foure or fiue droppes, and it must not bee taken in the Palme of the hande as it is saied, but puttyng a little Wine or Rose water into a Spoune, and vpon that the droppes of *Balsamo*, and put the spone well into your mouthe, and let it fall that it touche not in the tongue: For taken with it or touchyng in it, the sauour and taste is not taken away in a long time, and it maketh suche an euell taste, in suche sorte: that for this onely cause many doe abhorre it, and doe not take it, and to others it hath taken away the luste of their meate, with takyng of it, touchyng it with the tongue.

The vertue that it hath.

Note.

Long Peper.



Long Peper.

ALſo they doe bring from *Cartagena*, and from the coaſte of the firme lande, from *Nata* nere to *Veraga*, a certaine kinde of Peper, whiche they call long Peper, which hath a ſharper taſte, then the Peper whiche is brought from the Orientall Indias, and it doeth bite more then it, and it is of more ſweete taſte and of better ſmell, then that of Aſia, or the Peper of the Eaſt India, it is a gentle ſpice, for to dreſſe meates withall, and for this effect all the people in that countrie doe vſe it.

Hiſtorie.

A Gentleman gaue mée a platter full of it, for he brought muche quantite of it for the ſeruice of his Kechin, becauſe they

they vse it in place of blacke Peper, and they take it to bee of a better tast, and more healthfull. I haue tasted it, and it biteth more then the blacke Peper doth, and it hath a more sweete taste then it. I haue caused it to bee put in to dresse meates, in place of the Dzientall Peper, and it geueth a gentle taste vnto that as is dzest therewith.

The maner of it.

It is a fruite that dooeth caste out a high plante, of the greatnesse of a grosse Packe threede, and the lower parte nere to the roote, is as greate as a little sticke, that is very small: and vpon it are ioyned the little graines, very nere together, as though thei were wzested one with the other, whiche maketh the greatnesse as is saied: and beyng taken awaie frō the little sticke, the little sticke remaineth bare, and whole: and it is greene beyng freshe, the Sunne dooeth ripen it, and dooeth turne it blacke, and so thei doe bzyng it to these partes. It is in the coast of the firme lande in *Nata* and in *Cartagena*, and in the newe kyngdome: in all these partes thei doe vse it, as I haue saied. It hath the Medicinall vertues, whiche the Dzientall Peper hath that wee vse. His complexion is hotte in the third degree.

Historie.

And goyng to visite a child, the Soonne of this gentleman, whiche gaue me this Peper, beeyng deseased of the fire in the face, I commaunded hym to bee let blood, and to his face thei should put lome little clothe with Rose water, and the hearbe *Mora*: he saied to me that he liked the letting of blood well, because the boye was of Sanguine cōplexion, but that whiche he should put to his face, he had wherewith to heale it in shozte tyme: and he commaunded to be bzought fozthe, a thyng like vnto a cake, as great as a meane platter, the outside was blacke, and within yealowe, and beeyng bzought well nere twoo thousande Leages, it was moiste, and he did dissolue a little of it with rose Water, and putte it to the boyes face: I was desirous to knowe of what it was, and he saied when the wozke is seen what it doeth, he would tell me, wherof it was compoun-

ded. The nexte daie I did returne to the sicke, and he had his face so amended, that I did maruell, and imediatly he was washed with Rose water, a little warme, and he remained as though he had not had any euill.

Of what it was made.

The cake was made of certaine Wormes, whiche the Indians doeth take out of the grounde, and thei doe make them fatte, giuyng theim to eate leaues of a certain kinde of corne, that thei haue there called *Maiz*, and after thei are fatte, thei putte theim into a fryng panne of yearth, and dooeth seeth theim therein, and as thei goe skommyng of the skumme, thei straine it, and doe retourne to seeth it, vntill it be thicker then oyntemente, after the fashion and maner as he had it there.

Rootes against venõ and venomos thinges.

Thei doe bryng from the *Charcas* certaine Rootes, that bee like to the rootes of flower *de Lewis*, sauyng that thei are more small, and thei doe smell muche like to the leaues of a Figge Tree: thei doe call these rootes in the Indias, a remedy againste the venemous Hearbe, for beeyng made pouder, and taken with white Wine, it is a thyng of moste strengthe, and of the greatest vertue, that is there againste venome, of what maner or qualitie so euer it bee, so that it bee not corsiue as *Sublimatum*, or the like: for that those kinde of poyson, with onely drinkyng of muche Milke be remedied.

Milke against poyson

This roote beyng taken, it dooeth make the venome to bee caste out, whiche is eaten or dronken, or of any maner of venemous humour, or of any euill degree, or cause of it, whiche is as well doen by vomite, as by sweate, if there be any small Wormes, or longe Wormes in the bodie, it killeth them, and expelleth thē: and if you haue any suspicion, that there haue been giuen you any venemous morsell, or that it bee venome or wiche crafte, it doeth expell it out, of the whiche there is so muche truste in those partes, that thei haue it for a marueilous remeady, for the thynges that is saied. The roote beyng tasted, it hath a sweete taste, with

some

some sharpenesse. It semeth hotte in the seconde degree.

From the coaste of *Nicaraga*, and of *Nata*, thei whiche doe come in these last shippes, from the firme Lande, doeth bryng a certaine kinde of purge; that surely by the taste is easie to bee taken, and it woorketh well, and without any paine, it doeth principally purge Choller. It is a fruite of a Tree very greate, after the maner of Thornishe Chestnuttes: whiche hath within theim the Chestnuttes, sauyng that thei pricke not but bee plaine: in those prickelles there bee some like to Chestnuttes, made cleane without shale, well nere square, whiche dooeth deuide theim selues, by meanes of a little skinne, euery one into twoo partes, and so thei are couered with it, and when thei be taken and occupied, that little skinne is takē awaie, and is made cleane from it, for that beyng taken with it, it maketh most greate accidentes, and vomites, and muche faintnesse, and infinite stooles: and without it the Chestnutte is a purgation verie gentle, and thei dooe pourge easely, and without paines: if thei bee tosted, then thei will pourge lesse, if thei bee greene thei eate theim, or beeyng beaten in a Morter, thei take theim with Wine or with the brothe of a Henne: if thei bee drie, thei make pouder of theim, any maner of fashion, thei doe make their woorke well; and with muche assuraunce keppyng the order that ought to be kepte, by them whiche bee pourged, and the humoures prepared for it, whichē is conueniente. Thei are hotte in the first degree.

Of the Sarcaparillia of Guaiquill.

Of the Sarcaperillia of Guaiaquil.

IN the firste parte wee saied, how that thei brought *Sarcaparilla* from *Peru*: whiche wee dooe vse to some persones, and it doeth greate effectes, and because that it was little, and sone doen, we returned to that of the *Honduras*, whiche is that we haue spent hether vnto. And

now thei bryng it not onely from the *Peru*, but also from the Prouince of *Quito*, and from all that coste: and the best and that whiche doeth greatest effectes, is that whiche thei bryng from *Guayaquill*, from whence that was, whiche I haue declared. That thei brought, and that now thei bring, although but little, for that thei bryng it so farre, as from the *Peru*.

Where it groweth.

This *Sarcaparilla*, dooeth growe at the side of a Riuer, whiche commeth from the Mountaines of the *Peru*, which is nere to a place that is called *Chimbo*, and the Indians of that place dooeth call it *Mayca*: it is a Riuer in the whiche runneth muche water, and sometymes it commeth with greate increase of waters: and filleth all the Valleis nere vnto it of this water, thei call it *Guaiaquill*. For that in the plaine countries, it passed by a place that is called Saincte Iames of *Guaiaquill*, and runneth from the Easte vnto the Weste, and it goeth entryng into the Sea, by a place ioynyng to the old port, by the paase that thei call *Guainacana*, in the bankes of this Riuer, there groweth greate quantitie of *Sarcaparilla*: and also in the Valleyes of that Prouince, and that whiche groweth in the bankes, is watered with the riuer, and that likewise in the valleyes, whiche are nere to it, with the commyng doune of the freshes, and the water whē thei come of the increase of muche water. Thei doe call the Indians of those partes *Guancauilcas*, where they haue a custome to take out their Teeth by the waie of Sacrifice, and doe offer them to their Idolles, for they say that they should offer the beste thinge that a man hath, and that in man they finde not a better thinge, nor more necessarie then the Teeth.

A straunge custome of Indians.

The Riuer of Guiaquil a marueilous water.

This Riuer whiche is called *Guaiaquil* haue greate bertues, beeyng neere to all suche as dooe inhabite in those partes, as well Indians as Spaniardes, with the water of it they dooe heale greate deseases, and for this cause the people come more thē fiue hundreth Leages to heale themselues

selues with it. Some there be whiche heale by washing thē selues in it, and drinking of the Water. Others there bee which heale by takyng of the *Sarcaparilla*, whiche groweth there, and it is vnderstoode that the vertue which it hath is taken of the water, of the Riuer, it is much vsed by the Jndians, and by many Spaniardes, washing themselues many tymes therein, and taking in the morning as muche as thei can many times drinke. They both pisse much & sweat muche, and with this they doe heale, and it is verie muche like to the bathes of *Luca*, and of *Pucoll*, and of many other which are in Italie. And as they doe vse of the water of the Fountaine of *Lieia*, that healeth so many and diuers diseases, in this maner they doe vse of the water of the Riuer of *Guaiaquil*, with bathyng theim selues in it, and with drinkyng muche water of it thei heale.

The vse of the Sarcaperilla.

The other maner of curing whiche you haue in that Riuer, is the vse of the *Sarcaperilla*, whiche groweth there, and is like to Briers of Spaine, and great and thicke, the rootes of theim are the *Sarcaperilla*, whiche is sumwhat grosser then that of the Hunduras, and is of coulour a lyon tawny, and sumwhat sadde, there bee some rootes so large and depe, that it is nedefull to digge the length of a man to get thē out, of this *Sarcaperilla*. Thei doe vse in that riuer twoo maner waies, the one is as the Jndians dooe vse it, and as thei vsed it of old time. When it was discouered & first vsed and as the Jndiās did first vse it, thei taught it to our Spaniardes, whiche is to take the Rinde of the *Sarcaperilla*, with out the harte if it bee greene, it is not needefull to laie it in water, but if it be drie, it is needefull to laie it in water as muche tyme as it requireth, that it may bee made softe. And there muste bee taken a good quantitie of it, and afterward this Rinde of the *Sarcaperilla* beyng greene or watered, must be cut into small peeces, and it must be beated in a Morter, puttyng to it water in suche sorte, that the Joyce may bee taken out of it, of the whiche they take in the morning

How they do vse the Sarcaperillia.

How they do make it and vse it in Guaiaquil.

nyng as muche as they can drinke at once or in diuers tymes, and after they doe cast them selues into a sweat, and they swete so muche, that it runneth by the Bedde in great quantitie. After that they take cleane Cloathes, and dooe eate of a Henne, they drinke of no other thing but of that Joyce whiche they tooke out of the Rinde of the *Sarcaparilla*, as well at Dinner, as at Supper, for that you muste eate verie little, and likewise at dinner. And that they dooe procure to keepe themselues from the aire and from the colde all that they can, although in that Village of *Guaiaquill*, whiche be about fiftie houses, or fewe more, the moste of them are Cotages, and of little sauegarde, and the walles be of Canes, and there be no Chambers on high, but in that a lowe they dwell al, and of little defence, being in this order and small comforte. Of Conserua and drie Fruite, whiche were necessarie, yet in eight or nine daies they remaine whole of all the deseases, that they dooe heale with the *Sarcaparilla*, and of many others whiche should be very large to speake of. It is sufficient that there goe no manne from thence whiche retourneth not whole, although that he had neuer so greeuous a desease, so that it be not sharpe Agues: For in that case the cure hath no place, or in anie other sharpe desease. All other deseases they doe heale with marueilous successe, as it is seen by the greate number of people whiche come thether, that goe awaie whole, of the descases, whiche they bring thether, it is needefull that hee whiche doth enter into this cure be strong and not weake, for that if he be, hee can not suffer so greate sweat, without greate perill of his person.

A nother waie to take it.

For these euilles they haue an other maner of Water, that is, taking of foure ounces of *Sarcaparilla* rather more then lesse. For that there they vse neither waight nor measure, but they doe put of all at discretion, and they doe take awaie the Rinde from the *Sarcaparilla*, and they breake the Rinde, without putting of it in water, if it be greene, and if it

if it be dry, thei breake it & put it in water, vntil it be made ſoft: this rinde beyng without the harte, thei ſæth in fower Pottelles of water, little more or leſſe, and thei ſeeth it vntill that halfe the water bee deminiſhed, rather more then leſſe: and of that water thei drinke as muche as thei can in many tymes, or at one time, and forthwith thei put them to ſweate, & although thei ſweate not ſo muche, as thei ſweat with the firſt water, yet thei wil heale, thei moue their clothes, thei eate of a Pullet, thei keepe them ſelues from the cold and ayre, and at dinner & ſupper, thei vſe the ſelf ſame water, for that in one daie thei conſume one ſeethyng: this people doeth take it in this maner fiftene or twentie daies, and in this ſorte alſo thei dooe heale of all their euilles and deſeaſes, with the greate admiration of the people: and for the vſe of this *Sarcaparilla* thei doe not except any deſeaſe, vnleſſe it bee feuers or ſharpe deſeaſes: theſe people doeth not pourge at the beginnyng, as wee dooe here, nor in the middeſte, nor in the ende of the cure, for there is no other Phiſition nor Medicine, but certaine women whiche bee there, that giueth the water: thei are women Phiſitions, and thereof thei dooe take awaie, and put to, as thei ſeeme good.

That whiche I doe note in this buſineſſe: is to ſeeth the *Sarcaparilla* without the harte: and that thei vſe not but of the Rinde, whiche ſeemeth to bee very well: and very comformable to good Phiſicke, for the rootes whiche be harde, ſhould be taken awaie, as a thing ſuperfluous, and without vertue and profite, rather it dooeth let and diſturbe, that it doth not worke that whiche is deſired with it, & the vertue is in the Rinde: and this is that whiche wee doe commonly vſe, whē we will profite our ſelues of it. And ſo from henceforwarde, when I ſhall ordaine this water for any whiche hath neede of it, I will vſe of the Rinde onely. *Note.*

The maner how to make the water of the Rinde of Sarcaperilla

And ſo I doe ordaine at this preſent. Whiche is takyng fower ounces of *Sarcaparilla*, and take awaie the harte,

and the Rinde beeyng washte, caste it to wet in foure Pottels of Water, for one naturall daie, and after seeth it till halfe be consumed, and if you feare heate in the sicke body, put to it an ounce of Barley, with the huskes taken awaie, that it may seeth with it, and if there be much heate in place of common water, let it be made with the water of *Suckery*. with the Barley, and it will be a thing most temperate, and in suche it will make marueilous effectes, as we haue experimented in many.

Note. That whiche in this cause I haue considered, and that whiche I haue profited my selfe is, that they drinke as muche as they can at one tyme, or in many tymes, whiche surely doeth great effect in prouocation of sweate. For thei sweate muche by drinking of muche water, and they heale better, and more quickly, and that as should be doen in manie daies, is dooen in fewe, and with more certaintie to remaine whole. Surely these be two thinges whiche doe importe much, the one to vse the Rinde without the harte, and the other to drinke muche water in the morning, at once or at manye tymes, that thereby it maye prouoke muche swette.

Note. In the rest let euery one vse of the diet that he can suffer, keeping the vertue, for that is it whiche healeth the diseases. We doe see that in the Bathes of Italie, and Almanie, the sicke people doe take of that Minerall water, xx. or xxx. little cupfulles before he eate, and all he doth put together with the Humor whiche is the cause of the disease, by the whiche he doth heale either by swet, or by Urine, and with this they doe heale of so many infirmities, as we doe see, written by graue authores, and so I dooe beleue, that this newe vse will do to them, that doe take it, and vse it to their greate benefite, and profite, and that they shall better heale and more easely, and in lesse tyme, by doyng it with the order aforesaide.

From the newe kingdome they doe bring a Rinde, that they

they doe saie it is of a Trée verie great, whiche doeth carry leaues after the forme of a Harte, and beareth no fruite. This Trée hath a grosse Rinde, very drie and harde, in this and in the coulour it is verie muche like to the coulour of *Guaiacan*: In the vtter partes it hath a little chinne skinne whitishe, beyng broken throughout, the Rinde is thicker then a finger, drie and waightie, which beyng taken, it hath a notable bitternesse, like to *Genciana*, with some sweete taste, for at the ende of the chawyng of it there commeth from it a good smell. The Indians doe greatly esteeme of this Rinde, and they vse it in all kinde of fluxe of bloud, or otherwise, the Spaniardes beeyng muche troubled with this infirmitie: by the aduise of the Indians haue vsed of this Rinde, and many of them haue healed.

They take of it as muche as of a little Beane, made pouder, and they take it in redde wine, or in water made for the purpose, as the heate and the desease is, it must be taken in the morning fastyng, three or foure tymes, vsing in the rest the gouernemente that is conuenient for theim, that haue the fluxe. And it is so good, that they whiche come from those partes doe highly commende it: and they bring it as a thing wonderfull, for the remedy of this disease, I doe thinke it to be no small thing, considering that the disease is hard to be healed, I had a peece of the Rinde about three or foure daies passe, of the whiche I will make experience, with more thinges, and wee will geue knowledge of all in the thirde parte, God willing, wee will write of the selfesame matter, I haue made experience of it twoo tymes alreadie with marueilous successe, for that it hath taken awaie the fluxe, whiche hath continued of long tyme. *The vse of it.*

Of Amber Gryse.

BEyng with Jhon *Gotierres Telo*, a Gentleman very principall, and Treasurer of the Contratation house, a Passenger whiche came frō the Floryda gaue hym a peece of *Amber Grise*, verie excellente, saiyng that hee brought it from the Floryda, I tooke it, and brake it, and it was perfite grese, of a very good coulour, and the peece in the vttermost parte was blacke, and I did aske hym that brought it where he had it, he saied that he gathered it in the coast of the Floryda, and that they haue it commonly of the Indians, that dooe gather it, in that Coaste, and they dooe take muche pleasure of it with greate delight, and content, annoyntyng their faces with it and other partes, for his good smell whiche hee hath. And surely it maketh mee maruell to see that in oure Occidentall Indias, there was so excellent *Ambar*, and that the time hath discouered it vnto vs, and there hath come from those partes not onely so muche riches, of Siluer and Gold, Pearles, and other precious stones, but that now thei bryng vs suche excellēt *Ambar Grise*, a thing so estemed in worlde, and so muche it is vsed for the health of the body, and so necessarie it is to cure and to heale with it, so many and diuers infirmities, as we will speake of, a thyng for the delicacie of mankynde, an ornamente, and contente, whiche so muche serueth for manne. I doe vnderstande also that other passengers brought of the like *Ambar*, and some in muche quantitie, for the whiche I was verie gladde, and the firste peece that I sawe was verie suspicious vnto mee, and after that I had seen more, then I did beleue that there was of it, in those partes, whiche is found caste vp vnto the Coaste.

The Ambar is not the seede of the Whale but a Gumme.

Some there be whiche do thinke that it is the sēde of a Whale, as it hath been an auncient opinion, which is false,

as

as Simion Archiatros a Greeke authoꝛ doth ſhowe it, ſaiyng that the *Ambar* in diuers places doeth ſpꝛing, they bee his fountaines from whence they doe ſpꝛing, as thoſe of Piche Licoꝛ, the woꝛſte is that whiche theſe fiſhes doe taſte, and ſwallowe doune. &c. The ſame doth ſeeme Serapio to vnderſtande, if it be not this Simeon a Greeke and Actio, I finde no other Greekes that dooe make mention thereof, it is a thing treated of the Arabies with ſo great ignoꝛaunce and confuſion as may be ſeen. Whoſoeuer by them will verifie what *Ambar* is, it is to bee determined vppon that it is a kinde of Pitche, that doth come foꝛth, and ſpꝛing, of Fountaines, that are made in the deapthe of the Sea, and comming foꝛth to the aire, the Licoꝛ beyng groſſe it doth congele, and waxe harde, and doth make the *Ambar* whiche we ſee, as many thinges whiche are in the lower parte of the Sea, are ſofte and tender, beeyng taken out to the aier are made harde. As we ſee in the Coꝛall, foꝛ that in the lowe partes of the Sea it is ſofte and tender, and bꝛinging it to the aier it is tourned a ſtone, and the *Amber* whereof the Beades are made in the low partes of the Sea it is white, and beyng come foꝛthe to the aier, it turneth harde and ſtonie, and it is Pitche, which doth come foꝛthe of a fountaine, whiche is in the Germaine Sea, with this the barbarous opinions are confounded, that ſaye the *Ambar* is the ſeede of the Whale. And the cauſe wherof this ignoꝛaunce came that *Ambar* was found in the Whales, and other fiſhes, ſaiyng that it did growe of their owne nature in their Mawes, and as this Pitche doth riſe vp to the higheſt partes of the Sea by reaſon of the lightnes it hath, the Whales doe deuour it, thinking that it is a thing to be eaten, and ſo they doe finde it in their Mawes. Foꝛ if it were ſeede, it woulde be in other partes of their bodies, where it is naturall to all beaſtes. Jn my tyme was taken a Whale, in the coaſt of the canaria that had moꝛe then one hundꝛeth pound waight of *Ambar*, and after that they killed manye, and

Simeon a Greeke authar.

Coꝛall.

Ambar conieled.

The Amber was founde in the Whales Mawe.

found none.

Whales of the Coast of the Florida.

They that come from the Floryda dooe saie that there be Whales by these coastes, and that they haue killed them and finde neither *Ambar* nor other thing in their Mawes, more then fishes, and that in the yong Whales whiche are verie greate, although they haue killed them they finde nothing in them, for that the Indians doe fishe them, and take thē with ỹ greatest cunnyng that may be imagined, which is that one Indian doth take a long cord, and strong, made with certaine ginnes, and he putteth himselfe into a little Boote, and he goeth towarde the Whale where hee seeth hym comming with his youg Whales, and he goeth to one of them and leapeth vpon him, and doth cast his snare vpon his snowte, the strong young Whale when he feeleth this, he goeth doune to the deepthe of the Sea, and the Indian abyaced fast with him, they are greate swimmers, and dooe suffer to be long in the water, the young Whale as he hath neede to breath, hee doeth retourne vp to the height of the Sea. And in the tyme that he doth come vpwarde, the Indian doth carrie with hym a sharpe wedge, and doeth put it through his Nose where he doth breath, and he striketh the wedge into hym with his fiste, in suche sort, that the young Whale can not cast it from hym, and when he commeth vpon heigh, the Indian doeth gene hym corde, and taketh his Boote, and goeth after the young Whale, and as hee can not breath hee doth choke hym easelie, and hee commeth to the lande. It is surely a delicate and marueilous huntyng, in the whiche they haue so muche cunnyng, that a great Lizarde or Crocadile of xxiiij. foote, the moste horrible and cruell beast that is in the Sea one Indian doth kill. Some doe saie, that the *Ambar* is made of certaine fruite that is at the Sea side, where Whales bee, and in the Moneth of Aprill and Maye, when it is in season, and of sweete smell, the Whales doe eate it, and of that the *Ambar* is made: as if the fruite so eaten, would be cōuerted into an other thing

then

then into bloud and fleſhe. There be many other opinions, whiche haue been in this buſineſſe, what *Ambar* ſhould bee of, whiche is confuted and vndoen, and it is vnderſtoode, that it is a kinde of Pitche whiche doth ſpring of Fountaines that there are in the deapthe of the Sea, in particular partes of it, as we ſee that there be of *Petroleo*, of *Napta* of *Sulphur*, and of many other thinges, as be in our Occidentall Jndias, of other diuers Licors, the beſt *Ambar* is that whiche is moſt like to a redde coulour, the white is not ſo good, and the worſte of all is the blacke.

Whiche is beſt.

The Ambar hath greate vertues, and doeth ſerue in the worlde for many thynges, and ſo it is a thyng of greate price: for that whiche is good is worthe at this daie, twoo tymes more then the moſte fine Gold. For the contentmēt of manne, and for the delicateneſſe of the worlde, it ſerueth for many thynges: with it thei make Beades, and fine perfumes, and odorous ſmelles, and water of Angelles of moſte ſweete ſmell, in diuers formes and faſhions: with it thei doe dreſſe gloues of diuers ſortes, and maketh Dyles and licours, of moſte ſweete and delectable ſmelles: it ſerueth for meates and drinkes, in diuers and ſundrie formes whiche to reporte, will be a large proceſſe.

The vertues of the amber

The medicinall vertues whiche it hath.

In medicinall thinges his vertue is greate, and it doeth profite very muche in our Medicines, for it entereth into the moſte principall matters of Phiſicke, whiche is compounded in the Poticaries Shoppes, as well Lectuaries, as Confectiōs, Pouders, and Pilles, Preparatiues, Ointmentes, Plaiſters, and many other thynges, that doeth receiue greate vertues therewith: and with the name of it, there is made a confection called *Dia Ambar*. The vertues whiche it hath in perticular are greate, and of greate effectes, for that with it is healed diuers and ſunderie deſeaſes. And this the Arabians did teache vs: for of the Grekes onely Simeon Secto, and Actio ſpake a fewe and ſhorte woordes of it, and Actuario did make the like mention of it:

it: Theſe thꝛee auctheurs beyng Greekes, were after that tyme that the Arabiens did wꝛite, and thei made ſome recoꝛde of the Medicines, and thynges whiche thei wꝛote of, that the auncient wꝛiters made no mention: and one of them is Ambar, whiche the olde Phiſitions knewe not beꝼoꝛe the Arabiens, ꝼoꝛ thei made no mention of it.

His complexion.

His vertue is to heale, diſſolue, and comꝼoꝛt any maner of waie, wherein it is applied: ꝼoꝛ that his complexion is hotte and dꝛie, with ſome fatneſſe, and it giueth vertue to moliſie, and make ſoꝼt, with the moꝛe vertues that it hath.

It doth comforte the braine and the Senowes.

And beeyng applied to the Bꝛaines, in the maner of an oyntment made, and meltyng it with the Peſtell of a Moꝛter beeyng hotte, and mingled with the oyle of the flowers of Dꝛinges: in this ſoꝛte it taketh awaie the greef of the hedde, it doeth comꝼoꝛt the Senewes, it doeth diſſolue any maner of colde whiche is in theim, with a greate pꝛeꝛogatiue and helpe, aſwell in this ꝼoꝛme, as in makyng a plaiſter of *Alipta Muſcata*, whiche is made of certain compoũndes, that it bee put continually to that part

What the ſmell of the Ambar doth

Smellyng vnto it in the peece, oꝛ makyng a Pomander of it, mingled with Muſke, Lignaloe, it doeth comꝼoꝛt the bꝛaines, and it dooeth open the vnderſtandyng: of the one ſoꝛte, oꝛ of the other, beeyng applied vnto it, it maketh a good memoꝛie, and helpeth the vnderſtandyng, that it may bee better and moꝛe perfite. And it is conuenient that wee vſe it moꝛe then women, ꝼoꝛ the hurte whiche the good ſmell dooeth vnto them, whiche bee geeeued with the Mother, thei ought not to vſe it: if there were not a deſcending of the Mother to the lower partes: ꝼoꝛ in ſuche caſe it wer conuenient to ſmell muche to it, ꝼoꝛ it cauſeth the Mother to riſe vp to his place, with the good ſmell, and takyng the cuill by the inferioꝛ partes. And likewiſe by ſmellyng vnto it, it doeth comꝼoꝛte the harte, and doeth make the Spirites valiente and better: and ꝼoꝛ this purpoſe it pꝛoꝼiteth, beyng carried about one, ſmellyng to it, in the tyme of the Peſtilence,

Peſtilence, and of corrupte ayres, for to reſiſte the corruption, and malice of them, with his vertue and ſweete ſmell.

It is a marueilous thyng how muche the Ambar doeth profite and ſuccour them, whiche bee olde, in any maner of ſorte that thei vſe it: and although with his excellent ſmell it doeth comforte the ſpirites, and the braines of the hedde it dooeth alſo make thinne Flegmatike humours, whiche doeth continually abounde. And ſome dooeth ſaie, that the vſe of it dooeth holde backe the age, and dooeth conſerue that it goe not forwarde: it is good that ſuche doe vſe it in their meates, and in ſweete ſmelles for their apparell and Chambers, and applied to the braine and harte: and that thei bryng it to ſmell in their handes continually: and that it bee putte into the wine, wherewith thei waſhe their handes and face, for it is a marueilous thyng how muche it comforteth, and giueth ſtrength, in the whiche I haue ſeen marueilous effectes, and thei whiche are olde and crooked, that dooeth vſe it, ſhall ſee greate good, that it will dooe to theim.

The Ambar is a great remedy for them that be olde.

In paines of women, it is a marueilous remeadie, mingled with the Lode ſtone, and *Galuano*, made in little plaiſters laied vpon the nauill, for to keepe the Mother in his place, and for the reſte of the paines of it. Cheefly by ſmellyng to it continually, it doeth profite women that the Mother maie come doune. And if it riſe vp, put into it a Tente of Cotten woll, diſſolued with oile of liquid Ambar, it maketh it come doune. Putte into the mouthe of the Mother, in women whiche doeth not bryng forthe childzen, for the coldneſſe that is in them, I doe vſe to take this confection, whiche is made with Ambar twoo partes, and the ſcrapyng of Iuorie one parte grounde ſmall, halfe a parte of Lignaloe made pouder, and with a little Muſke, of the whiche make Pilles, and thei muſte take three, that maye waie three pence, from three to three daies: puttyng to it the little plaiſter, whiche is ſpoken of to the nauill, and

In paines of women.

the tent in the mouthe of the Mother: surely it dooeth profite muche the vniuersall euacuations, beeyng made, and it must be vsed many daies.

For the euils of the stomacke.

The Amber dooeth profite muche for the deseases of the stomacke, and for the coldneise of it: vsyng to bee putte in a plaister made thereof, and of *Alipta Mucata*, and of Storacke, after the maner of a brest plate, put to the stomacke: and of the self same thyng mingeled, made Pilles, or mingeled with wine, of sweete smell, takyng it in the Mornyng fastyng. For that it dooeth dissolue windes, it taketh awaie any maner of colde whiche is in the stomacke, it helpeth disgestion, it giueth appetite, and luste to meate, and this is conueniente to hym that is colde of complexion, or for that whiche doeth cause the hurte of the stomacke, that commeth of colde: and therefore it shall bee conuenient for them that be olde, and colde of stomacke.

For the euill of the harte.

It dooeth comforte the harte, and the Ambar dooeth heale the deseases, principally if thei come of windinesse, or of colde humoures. Takyng it by it self, or mingled with Lignaloe and Muske, in maner of pouders, or pilles. For that the Muske, as *Auerois* dooeth saie, comforteth more then all other sweete smelles that is in the worlde, for that his sweete sauour, and comfortyng dooeth preuaile more, then all other smelles. In any maner of waie that the Ambar is applied, by it self, or with other thynges, in infirmities of the harte, it dooeth profite muche applied to the harte outwardly, in any maner of sorte, it doeth comfort, strengthen, and dooeth dissolue any humour that is in you.

Of thē that be Melancholie.

I doe cause Ambar to bee grounde, and beyng well mingled with yeallow waxe molted, and made therof a thynne cake, and put to the harte, it dooeth profite muche in the euilles of the harte, cheefly if that thei come firste of windinesse, Melancholie, or of any other cause what soeuer, so that it be not hotte.

The Ambar is very profitable to them that bee Melancholie

cholie, for it maketh theim very merie, takyng awaie the cauſes of the euill, and diſſoluyng his windineſſe, of the whiche there are very many greeued with all: and vnto ſuche it is good that it bee miniſtered, and that thei vſe it after the maner of Medicine, mingled as wee haue ſaied, in the morynynges: and alſo that thei doe bryng it laied vpon the harte, and vpon the braines, and that thei vſe it in meates, for ſurely I haue ſeen greate effectes dooen vnto ſuche with it.

Where there is corruption of ayre, the Ambar dooeth rectifie by it ſelf, or mingled with thynges of ſweete ſmelles, the place beeyng perfumed with it, where thei ſhould ſtande, principally in the tyme of Winter: and vnto ſuche as doeth ſuffer colde Reumes, in colde tymes: cheefly perfumyng thei kerchewes, whiche thei ſlepe with all, or his mixture, perfumyng the Chamber likewiſe, it is a marueilous thyng what a good woorke it doeth make. *It doeth rectifie the aire.*

And likewiſe it doeth good to them, whiche hath the palſey, or weakeneſſe of Senewes: perfumyng them ſelues with it, or with his mixture. *For thē that hath the Palſeye.*

Thei that hath the Faulyng ſickeneſſe, gruyng to theim at their noſes, when thei bee in their traunce, or *paroxiſmos* the ſmoke of it maketh theim to awake: and wearyng it about you, ſmellyng to it continually, the traunce doeth not come ſo quickly and ſo ſtrong. And thoſe whiche doeth ſuffer the deſeaſe of the Palſeye, anoyntyng their hedde with it, and all the vpper part of the hedde, it doeth manifeſt profite to them: for that the Ambar is a thyng that dooeth comforte the ſenewes and braines, more then any thyng which we knowe. *For theim whiche hath the Fallyng ſickeneſſe.*

One thyng the Ambar hath, that it putteth admiration, and Simeon Seto a Greeke authour dooeth ſaie, that if any doeth ſmell to it before he drinke wine, it maketh hym ſtande as if he were dronken: and if it bee put into the wine, it maketh hym dronke in deede, in ſuche ſorte that a little *The Ambar dooeth make dronke.*

wine mingeled with Ambar, cauſeth dronkenneſſe, whiche I haue ſeen by experience, in the houſe of a greate Lorde of this Realme, where for delicateneſſe, and daintineſſe, thei had a Salte ſeller of Ambar, as alſo Salte to caſte into meates: and to a Jeſter there was Ambar caſte into his wine, and he was made very dronke with it. Many other thynges there were to treate of Ambar, but becauſe I would not paſſe the limites of my purpoſe, I dooe leaue to write of it. And becauſe in the thirde parte wee will declare that whiche wee meane more to ſaie.

The ende of the ſeconde parte.

THE THIRD PARTE OF THE MEDICINALL HISTORIE,

which doth treate of the *thinges that are brought frō* our occidentall Indias, which doeth serue for the vse of *Medicine.*

Where is put many thinges Medicinall, that hath greate secretes and vertues,

Now newly made by the saide Do*ctor Monardes, after that he made* the firste and seconde parte.

THE TURK

PARAGON OF THE

¶ Of the Sinamon of our Indias.

IN the yere of 1540. Francis Pissarro did prouide to make to his Brother Gonsalo Pissarro gouernour of the Prouince of Quito, and the Spaniardes wēt thither with a good will, and they wente also vnto the countrie that was called of the Synamon, whiche was an other Prouince beyonde Quito, and the Sinamon was muche spoken of amongest the Spaniards, for it was vnderstoode of the Indians that it was a thyng of great riches.

The History of the conquest of the countrie, where the Sinamon doth growe.

Gonsalo Pissarro did depart with 200. Spaniardes, and it happened to hym euill in his iorney, for it was a sharpe coūtrie, and without vittaile, and with greate trauaill they came to that prouince called of the Indians *Somaca*, where the Sinamon groweth, whiche is right vnder the Equinoctiall Lyne.

The description of the Tres and of the fruite.

The Trees whiche doe beare it, are of reasonable greatnesse, they carie a leafe like to Laurell, they bee all the yere greene, and they neuer loose the leafe, whiche is a thinge common in all the Trees of the Indias. They beare their fruite vnto the likenes of a little hatte, that hath his cuppe and sides as greate as a peece of eight Rialles of Siluer, whiche is foure shillinges, and some greater, hee is of the coulour of a darke Tawnie, as well without as within, he is smothe in the Inner parte, and sharpe in vtter parte, in the highest parte of the Cuppe he hath a stalke, whereof he hangeth in the Tree, he is as thicke in the side as a peece of eight Rialles of siluer, and the vppermoste parte is fuller of bodie, and beeyng tasted, it hath the same pleasauntnesse of taste as the same Sinamon hath, which they bring from the India of Portingale, and so there doth remaine in the mouthe

mouthe the ſame ſweete ſmell, and taſte, as the ſame Sinamon of the Eaſt India hath, and there doeth remaine in the mouth the ſame ſwete ſmell and taſte, & with ſome dꝛineſſe, the ſelf ſame it doeth beyng groũd, whiche doth reſpire out from it the ſame ſmell, which the moſt fine Sinamon hath. And in the meates where it is put, it geueth vnto them the ſame taſte and ſauour that the Sinamom of the Eaſt India hath. The Trees haue a groſſe Rinde, but without taſte, ſauour oꝛ ſmell, of the Sinamon. I can not tell if the little inner Rinde haue it, onely the Rinde I haue ſeen with the fruite, as it is ſaied, they ſaie that the leaues beyng beaten, do geue out ſome ſmell of Sinamon, only the vertue, ſwæt ſmell, and taſte, is in the fruite, whiche is contrarie to the Sinamon, that is bꝛought from the Oꝛientall Indias, foꝛ onely in the rinde of the Tree is that which hath the ſwæt ſauour and pleaſaunt ſmell, as we doe all ſee. Truely it is, that ſome is better and of moꝛe ſweete ſmell and taſte, then other ſome is. Foꝛ although that they are all one ſoꝛte of Trees, whiche doe geue the Sinamon, ſome haue the rind thinne, and that is the beſte Sinamon, and others haue it groſſe, and this is not ſo good, and therof it hath come that there bee ſome whiche doe diſtinguiſhe the Sinamon into diuers kindes. Foꝛ one ſoꝛte they call *Caſſia*, and an other Sinamon, & an other *Caſſia longa*, and it is all one kinde of Tree, that bꝛingeth them foꝛthe: but that the diuerſitie of the place doeth bꝛing foꝛthe one moꝛe fine then an other, and ſo *Caſſia* and Sinamon is all one, foꝛ that they differ not, but in the names, foꝛ all is Sinamon, thinne, and fine, and where as you finde wꝛitten *Caſſia*, maye be put Sinamon, and where you doe finde Sinamon, *Caſſia*.

Caſſia and Sinamon is all one.

Vertues that it hath in medicine.

This our fruite that is called Sinamon doth pꝛofite in medicine foꝛ many thinges, being taken and made pouder, it doeth comfoꝛte the ſtomacke, it doeth diſſolue windes, it taketh awaie the euill ſmell of the mouth, & it is an impoꝛtant remedy foꝛ the griefe of the ſtomacke, it is coꝛdiall, it maketh

maketh a good couler in the face, in dreſſe meates it is put and vſed euen as Sinamon is, becauſe it doeth the like effect, that it doeth, by takyng the Pouder of this fruite with Wine, or water made for it, it doth prouoke the Purgation of women, it is hot in the thirde degree, and drie in the firſt, but with notable comfortyng, for the drie partes that it hath.

¶ Of the Ginger.

Don Frauncis de Mendoſa.

DOn Frauncis de Mendoſa, Sonne vnto the viſe Roye, Don Antony de Mendoſa did ſowe in the new Spaine Cloaues, Pepper, Ginger, and other ſpices, of thoſe whiche are brought from the Drientall Indias, and that whiche by hym was begonne was loſte, by reaſon of his death, onely the Ginger did remain, for it did growe verie well in thoſe partes, and ſo thei bryng it greene from the newe Spain, and other partes of our Indias, and ſome they bring drie, after the maner of that of the Eaſt India.

The deſcription of the Ginger.

The Ginger is a Plant whiche doth carie his leafe like to *Lirio*, ſumwhat more narrow, with the ſame greeneneſſe, the Roote is as it ſeemeth ſome greater then other, and when it is greene, it burneth not in the mouthe, whereby beyng made ſmall peeces, they are put into Sallettes, for becauſe it geueth them both taſte and ſmell, they ſowe it, of the ſæde that it doth bring forth or of the ſame little roote, and of the one ſorte and of the other it doeth waxe greate, and after the Roote is growen greate, they take hym forth and drie hym, in the ſhadowe, where no moyſt doth come, for that is it whiche doeth corrupt hym, and for this cauſe they bring it in drie earth and made in Conſerua, although that here it maie be verie well made of that whiche is drie, puttyng the Roote buried at the foote of a place where ma-

ny rides, doth growe, for there it wareth softe, or washyng it many tymes with hotte water, and so leauyng it in the water vntill it bée soft, and after puttyng to it Suger, it is made Conserua as well as the greene.

They bring it in Conserua and how it is made.

This Roote hath greate vertue of *Arromaticall* smell and taste, and with a notable sharpenes, it heateth notably, it is good for the stomacke, and so it taketh awaie the grief of it, when it commeth of a colde cause or windie, it maketh the like effectes that the Peper doth, it giueth sauour, and sweete smell, and good taste, vnto dyest meates, where it is put, it is correctible vnto many Medicines, for because it doth correct, and dresse them, and taketh away their malice, and so they doe mingle it with *Turbith* and with *Agarico*, and it doth correct them whereby they doe woorke the better, it helpeth digestion and strengtheneth the stomacke, it doth corroborate the naturall heate, it geueth lust to meate where it lacketh, for colde causes. This the Conserua doth verie well, whiche beeyng taken in the mornyng it doeth make these effectes, and also maketh a good coulour in the face, and it doth all the woorkes whiche the Peper doth, and so it is well nere of his complexion and temperature.

His medicinall vertues.

¶ Of the Ruibarbe of the Indias.

The description of the Ruibarbe of the Indias.

THei brought from the firme Lande, a péece of a roote whiche is called their Ruibarbe, and surely it hath all the signes that the Ruibarbe hath, whiche is brought from Leuant.

It is rounde, the Rinde is more like to blacke, the inner parte is redde, and beyng broken it doeth chaunge somewhat white, it dieth a couller like Saffron: it is bitter, I am desirous to knowe what leafe it carrieth, to see if it carry a leafe of it, whiche vnder this name many in Spaine haue sowed muche, whiche casteth out certaine leaues like to *Romaza*, and so I doe take it to bee a kinde

of

of it, for the seconde sorte doeth carry a redde roote: the leaues of this roote whiche I doe take to bee *Romaza*, it doeth pourge beyng sodden notably, muche more then the Roote, and so saieth *Dioscorides*, that all kinde of *Romaza* doeth soften the beally notably.

The Ruibarbe is an excellente Medicine, and worthy to bee muche estemed, and so highly thei haue praised it, all suche as haue wrote of it, I speake of the pourgatiue Ruibarbe, whiche wee doe vse to pourge withall, for it was an other sorte, whiche the Grekes did knowe. *Note.*

The Ruibarbe is an excellent Medicine, for because it is giuen with all assuraunce, in all tymes and in all ages, it pourgeth Choller principally, and Flegme, it doeth comforte the Liuer, and it is his life, it vndooeth opilations, it taketh awaie the Jaundise, and clarifieth the blood, and doyng this it doeth corroborate, and strengthen the spiritual members, and so it is geuen with all assuraunce, to them that hath any greeffes of the harte: some of it beeyng chewed in the mornyng, it healeth any long and importunate deseases of the Liuer, and of the Lunges, and of the Inner members: and doeth heale the Dropsie and Timpany, and maketh a good coullour in the face. It is hotte and drie in the seconde degree, with some parte yearthy, whiche doeth geue drinesse and comforte. *The vertues of the Ruibarbe.*

¶ Of the Pinnas.

THe *Pinnas* are a fruite whiche bee moste sette of in all the Indias, as well of the Indians as of the Spaniardes, they are called *Pinnas*, for the likenesse that the Fruite hath to the *Pinnas*. And although hee be smothe, yet hee hath certaine markes in hym whiche the *Pinna* hath. His fashion is like to a Cuppe, of them, whiche be called *The description of the Pinnas.*

led emperiall, beyng broade alowe and narrowe aboue, and by the mouthe of him there groweth out certaine Buddes, whiche are his Leaues, and dooe cause him to showe verie faire, and these Buddes are sowen, and of them doth growe the Plantes, whichedooe cary the *Pinnas*, and one Plante doth not carie moze then one *Pinna*, in the higheſt parte of him, hee groweth greene, and as he goeth ripening, he turneth yeallowe, they take from him his Kinde, which is verie thinne foz to eate, that as hee hath within him is white, and softe, and it doth melte in the mouth, with a verie good taste, and sweete sauour: sauing that hee hath manie small Carnelles rounde aboute hym, that it is needefull that you cast them from you as you goe eating of them, whiche are of a Purple coulour, his smell is like to a kinde of Quince, and where as there is a *Pinna* ripe, hee smelleth like to a Quince in all the house where he is.

His vertues

They take hym to bee good foz the stomacke, and likewise foz the harte, and to restoze the appetite loste, it is a generall fruite in all partes of the Indias, and muche esteemed. He is to be eaten at the beginnyng of meate, and they vse to eate of hym in the hot after Nones: foz they saie that it doth refreshe, they are colde vnto mée, they brought twoo sortes: the one drie, and the other in Conserua. The drie did serue foz no other purpose, but to see the figure and the forme as is saied, in Conserua, it hath a good tast, although sumwhat sharpe, it ought to be made in Conserua when it is greene.

¶ Of the Guaiauas.

The description of the tree whiche doth cary the Guaiauas.

They brought mee from the firme lande the séede of the fruite whiche is so muche esteemed of the Indians, as of the Spauiardes whiche thei call *Guaiauas*, the Trees which doe carie this fruite are of a reasonable greatnesse, they do cast out their bowes

dispersed,

disperſed. They carie a leafe like to the maner of Laurell, the flower of it is white, accordyng to the faſhion of the flower of Dringes, ſauing that they are ſumwhat greater, it is of a ſweete ſmell. This Tree doeth yelde muche fruite, whereſoeuer he be ſowen, and he doth multiplie and ſpreade ſo muche a broad, that they take it to be euill for the ground where it groweth, for that in many paſtures the people doe looſe the feeding of their cattle by reaſon of them. And thei doe weue themſelues one with an other like to Briers, the fruite whiche they carie be like to our Apples, of the greatneſſe of a Pippin, he is greene when hee beginneth firſte to appeare, and as he ripeneth, he tourneth yeallowe, in the inner parte he is white, and ſo in coulour ruſſed, and beeyng cut, hee hath foure places deuided, where hee hath his ſeede, the which is like to the ſeede of Medlers: being moſt hard, and of coulour Tawnie, all the ſtones within haue no carnell, they are without any ſauour. And for to eate theſe Apples, they doe pare them from the Rinde, the fruite is holſome, and of good digeſtion: when they be greene they are geuen to them that haue the Laſke, for they doe reſtraine and binde muche, and when they bee verie ripe, they doe make the bellie verie laſcatiue when they be of a good ſeaſon. They are good roſted for them that be whole, and for the ſicke, for beyng ſo roſted they are more healthfull, and better, and of better taſte. And the beſte of them are of the Trees whiche are tilled, the Indians doe vſe the leaues in ſeething, with the whiche waſhing their feete being ſwollen, doth cauſe them to be vnſwollen, and the inner partes of the body being ſtopte or opilated, being waſht with this ſeating, they doe diſopilate. It ſeemeth to bee a colde fruite, and ſo they geue them roſted: to them whiche haue hotte Agewes, it is verie common in all the Indias.

Of the Cachos.

The description of the Cachos.

ALso they did sende mee the Seede of a Plante or Hearbe, that the Indians dooe muche esteeme, whiche they call *Cachos*, the *Cachos* is an Hearbe verie reddishe in coulour, it carieth a rounde leafe and thinne, it doth cast out a fruite like to a *Berengena* of Spaine, where the seede doth growe, it is verie small, and of a Russet coulour, it hath a taste without anye sharpenesse, onely in the Mountaines of Peru this herbe is found.

His vertues

The Indians doth muche esteme it, for ỹ medicinall vertues that it hath, it maketh one to pisse well where che lack of Urine is, it doth expell the Sande and Stones, whiche growe in the Raines. And more they saie that the vse of it doth breake the stone from the Bladder, if the Stones bee soft, that thei maie be dissolued, with very little quantitie of it, and of this they haue so many examples, that they dooe cause me to maruell at it, because I do thinke that the stone in the Bladder can not bee expelled, but onely to take hym out is the remedie, and that no Phisicke can dissolue hym. They saie that takyng the seede grounde with some water, made for the purpose, doth cause it to be caste out in Claie, and beyng come fourth it doth retourne to be congeled, and tourneth it self a stone.

History.

Onely to a yonge manne I sawe that this did happen vnto hym, he hauyng a stone in the Bladder, and I beeyng certified of it by the Maister Surgions that had felt hym, and of the accidentes whiche he had, I caused hym to bee carried at the beginnyng of the Summer, vnto the Fountaine of the stone, and in twoo monethes that he was there he came whole from thence, and he brought in a paper all the claye whiche he had putte from hym at tymes, beeyng made stone in peeces: wee will sowe the seedes for it is ve-

ry

ry little, for to see the effecte doen by them, whiche thei saie that is dooen in a cause so greate, and if it dooe growe, wee will vse of it.

¶ Of the floures of Blood.

ISowed a seede whiche thei brought me from the *Peru*, more to see his fairnesse, then for any Medicinall vertues that it hath, the Hearbe commeth to bee of the height of twoo paumes, little more or lesse, the bowes doeth caste out straight with certaine rounde leaues, very greene and thinne, in the hiest of the bowes there doeth growe a flower beyng yeallow, very high in couller, and onely he beareth fiue leaues, and in the middest of euery leafe there is figured a droppe of bloode, so redde and so firmely kindled in couller, that it can not bee more. This flower hath at the foote of it a stalke very longe, whiche cõmeth out a good space from the flower: it is a flower very beautifull, whiche doeth adornate the gardens, and it groweth very well of the seede, or of the Plante: and beyng tasted it hath the same sauour and taste the *Mastuesso* hath, it is notable hotte.

The description of the hearbe and the flower.

A rinde of a Tree for the Reumes.

EAmongest the thynges whiche thei sent me from the *Peru*, there is a thicke rinde, and it seemeth to bee of a greate Tree, and beyng tasted it hath a sharpnesse of taste with some drynesse: the Trees be growyng at the side of a Riuer, where this rinde is taken of, which is twentie and sixe Leagues from *Lima*, and thei are not founde

founde in other partes of the Indias, but onely there, it is after the fashion of an Elme, as well in the greatnesse, as in the leaffe. The Indians when thei doe feele them selues laden with Reumes, or hath the Cough, or any paines of the hedde, thei make pouder very small of the rinde of the Tree, and dooe take it at their noses, and it dooeth cause them to pourge muche at them, and with this thei cleare them selues of the euill: whiche wee haue experimented, by takyng the pouder at the nose, it maketh them to pourge notably. It seemeth to bee moze then hotte in the seconde degree.

The vse.

Of the Pacall.

The vse.

IN the same Riuer there groweth an other Tree, whiche the Indians doeth call *Pacall* whiche Tree is lesser then that we haue spoken of: The Indians dooe vse of it made in Asshes mingled with Sope, it taketh awaie any maner of soze or skabbe in the hedde, foz greuous that it bee, as well those whiche doeth growe in the hedde, as in the bodie: as also it taketh awaie the markes of the saied skabbes or sozes beyng neuer so olde. Hether thei sent me a little of the woodde, wherewith the Ashes are made, that we might make experience of it.

Of the Paico.

THei sente me an Hearbe that in the *Peru* thei call *Payco*, thei bee certaine leaues after the maner of the leaues of Lantcn, of that makyng and greatenesse, and as thei come dzie thei are verie thinne: and beyng tasted, thei haue a notable bightyng, that thereby thei seeme to bee very hotte. And beyng made pouder

der and taken in Wine, thei take awaie the greeffe of the ſtone in the kidneis, whiche commeth of windineſſe or cold cauſes: beyng ſodden and made a plaiſter, and laied vppon the greeffe, thei take it awaie. *His vertues*

An Hearbe for the euill of the Raines.

LIkewiſe thei ſent me an other Hearbe, whiche doeth profite muche in the euill of the Raines, when it commeth of a hotte cauſe: The Juyce mingled with an noyntmente of Roſes emongeſt it, and putte vppon it one of the leaues or more if it bee needefull for inflamation, the ioyce there of beyng putte, it dooeth profite muche, for it doeth reſiſte inflamation, and dooeth mitigate the paine. The leaues whiche thei ſente me, bee like to ſmall Lettiſe, with the ſame greatneſſe, and beeyng taſted thei are of an euill ſauour, it ſeemeth to be ſome Hearbe notable cold. *His vertues*

¶ *Of a fruite vvhiche grovveth vnder the grounde.*

THei ſent me from the *Peru* a fruite very good, that groweth vnder the yearth, and very faire to beholde, and of a very good taſte in eatyng, this fruite hath no roote, nor doeth produce any plante, nor plante doeth produce it, but that it is growen vnder the grounde as the *Turmas* bee growyng vnder the yearth, whiche are called of the yearth: It is of the greateneſſe of halfe a finger rounde, and rounde about theim with a very faire wooꝛke, it is of a baie coullour: It hath within it a little cernell, that when it is dꝛie, it maketh a ſounde with in, like to an *The diſcription of it.*

Almode: the rinde of it is taumie, and somewhat white, parted into twoo partes like vnto an Almonde. It is a fruite of good sauour and taste, and eatyng of it, it seemeth that you eate Nuttes.

Where it groweth.

This fruite groweth vnder the yearth, in the coaste of the Riuer of *Maronnon*, and it is not in any other parte of all the Indias: It is to bee eaten greene and dzie, and the beste waie is to tosste it, it is eaten alwaies after meates, as fruite eaten laste of all, because it dzieth muche the stomack and leaueth it satisfied, but if you eate muche of it, then it geueth heauinesse to the hedde. It is a fruite in greate reputation, as well emongest the Indians, as the Spaniardes, and with greate reason, for I haue eaten of theim, whiche thei haue bzought me, and thei haue a good taste. It seemeth a temperate fruite.

Of the fruite called Leucoma.

It is like to Chestnuttes.

THei bzought me likewise a fruite of a Tree that the Indians doeth call *Leucoma*, whiche is like vnto a Chestnutte of these of ours, as well in coullet as in the greatnesse, as also in the whitnesse that the Chestnutte hath: It seemeth that within it is an other thyng, I did not bzeake it to see what it was, for because thei bzought me but twoo of them, the one I haue sowen, and the other I haue for to Sowe at an other tyme. This fruite dooeth beare a Tree of muche greatnesse, for it is of timber strõg and harde, he dooeth caste his leaues like to *Madronno*, whiche is a Redde berie, growyng in the Mountaines of Spaine. This fruite doeth serue to bee eaten, for that thei saie it is of a good taste, and good for the laske: for because it is very dzie: thei saie it is a temperate fruite.

Of

¶ Of the Beades stones to vvashe vvithall.

THei sent me a little Cheste made of Corke full of rounde Beades stones and blacke, with muche beautie, that thei seeme to bee of the woodd *Ebano*: and thei bée of a fruite whiche a small Tree dooeth beare, béeyng more crooked then straight, after the maner of Briers: and he carrieth a round fruite as greate as a Nutte, couered with a certaine slashinesse clong therevnto, the whiche beyng taken awaie, there remaineth a round Beade stone, and so rounde that it can not bee rounder, of blacke couller moste harde that it can not be broken. *How it is fruite.*

This fruite dooeth serue in place of Sope, in suche sorte that twoo or three of these with hotte water dooeth more effecte for to washe, and to make cleane cloathes, then one pounde of Sope dooeth: and so it raiseth the fome, and dooeth all the effectes that the Sope dooeth, and so thei goe washyng by little and little, vntill onely the Beadstone doe remaine, whiche is on that whiche this fruite is founded on, and al are pearced through: and there are made of them Beades to praie vpon, whiche dooeth seeme to bee of *Ebano*, thei dure a long tyme, for as thei are Beades so harde, thei breake not: this fruite is so bitter, that neither beaste nor Birde commeth to it, for his bitternesse. I haue Sowen some of the Beades, and thei haue growne, and thei dooe caste out from them faire leaues very greate: I dooe truste that thei will bryng forthe fruite, for now the Plantes are verie little at the tyme thei will giue it vs. *Sope.*

Of the Crabbes of that countrie.

Historie.

A Gentle manne whiche came from the firme Lande did certifie me, hauyng had certaine continuall Agues in that countrie, he came to bee in a consumption, and was counsailed to goe to certaine Ilandes, whiche is betwene *Puerto Rico* and the *Margareta*, for that there is in them greate quantitie of Crabbes, and thei are the beste of the worlde, for because thei are maintained of Pigions Egges, whiche goeth thether to laye, and of the yong Pigions that are there, and that he should eate no other thyng but these Crabbes sodden: and he healed verie well, and although he had eaten muche flesshe of Popingeis for that effecte, thei did not vnto hym so muche good, as the Crabbes did: and in them that are consumed, thei haue a greate propertie, as *Auenzoar* saieth, and not onely thei doe profit to suche by manifest qualitie or degree, but their perticulare propertie whiche thei haue, is for the same purpose.

Of the Cardones.

His medicinall vertue.

BEcause you should see the straungenesse of this Hearbe whiche bee the *Cardones* of the greatenesse of a Torche of eight squares, and wreathed like vnto it, they brought them to mee, it hath a Medicinall vertue, that beyng newly beaten in a Morter and put into Soares, it doth heale and sodar theym forthwith. And well nere I my selfe had neede of it, for this effect: for that one of the Thornes that it hath, did pricke me, thei are strong as Nedles which did hurte mee, it seemeth to be a straunge hearbe.

Of an hearbe for suche as are broken.

Thei

THey ſent mée a little of an hearbe, and by reaſon it was ſo dzie it came ſmall bzoken into peeces, that the figure of it coulde not be ſeen, the whiche they wzote that it is marueilous foz theym that are bzoken, whether thei are chil dzen oz men that haue that kinde of griefe, and in thoſe partes thei haue it foz a ſure thyng, and it is vſed of one Indian, by puttyng this hearbe greene, vppon that whiche is bzoken, being menne oz Chilozen. And he maketh thereupon a certaine bindyng verie ſtraunge, with out neede of any maner of Bziche, made foz the purpoſe, they may goe ſo faſte and ſo ſwifte being bounde therewith, as though they had a peare of Bziches, as one tolde me that had been healed of of the like deſeaſe, with the hearbe, and with the maner of binding. I haue vnderſtoode if the maner of binding be as good as this man ſpeaketh of, that it is ſufficient to heale without the Hearbe, oz any thing elles, by reaſon that I ſawe a man of *Cordona* whiche did heale all perſones that were bzoken with onely the binding that hee made, vnto them, with out puttyng to them any maner of Bziche. And this is certaine, that there bee ſome here that were healed and cured by hym.

Of the Veruaine.

THat Gentleman doth wzite mée from the *Peru* that in the Riuers of the Mountaines of that countrie nere vnto them there groweth a greate quantitie of *Veruaine*, like vnto that of Spaine, the whiche the Indians doe pzofite themſelues in their cures, foz many infirmies, and in *His vertues*

especially againste all kinde of poyson, and for suche as saie that there hath been geuen to them a morsell, or the like thing.

Historie. I spake here with a Ladie whiche came from the *Peru*, and she did certifie me that she hauyng been many yeres sick and beeyng cured with many Phisitions, wente to an Indian, that was knowen to bee a man that knewe muche of hearbes, with whom the Indians did cure them selues, and that he gaue here to drinke a Joyce clarified of *Vervaine*, that she her selfe made, and within a fewe daies that she had taken it, shē cast out from her a worme, she saide that it was a hearie Snake, of more then twoo spannes long, and verie great, and he had his taile parted, and after she had cast hym out from her, she was well, and whole, and she counselled a gentleman whiche was in the *Peru*, that was continually sicke to take it, and he toke it in the morynng with Sugar, for so she had taken it, because of the bitternes that it hath, and he cast out a greate number of long and small wormes, and one like to a white long girdell, and since that tyme he hath very wel his health. And this she had counselled other persones whiche were sicke so to doe, that had suspicion to haue wormes, and with the vse of the saied ioyce they caste from them many, and they were healed. And it was so certainly, and she shewed to me a seruaunte of hers, and it was saied according to the greeuosnes of a desease, whiche hee had, that there was giuen vnto him certaine thinges of witchcraft, and with the ioyce of the *vervaine* that he tooke, he cast by vomite many thinges out of his stomacke, of diuers coulours, and it was said that it was that wherewith he was bewitched, and being cast forth, he remained whole, and in that whiche doeth touche witchcrafte I will speake what I haue seen.

Wormes.

Witchcraft.

Notable historie. I sawe a seruaunt of Jhon *de Quintana Duenas*, beyng *Aburgales*, that did caste out at his mouth in my presence a great bundell of heare, of a broune coulour, very small, and

he

he had in a Papar moze then two times as muche, which he had cast vp two howers before, and he remained as though he had cast vp nothing at all, moze then the alteration that he had to see, that he had cast them.

Jhon Langius an Almaine Phisition, and verye well learned, doth saie that he sawe a woman that did complaine muche of paine in her stomacke, did caste out many peeces of Glasse, and peeces of earther Platters, and of fishe bones where with she remained whole. *Jhon Langius historie.*

An other case like vnto this *Beneuenius* doeth speake of in that of *morbis mirandis*, but that as J doe moste marueill at, was that a labouryng man as he did suffer great paines of his bellie, and that no Medicine did profite hym, hee did cut his owne Throate with a knife, and after that hee was dead, they did open hym and found in his belly greate quantitie of heare, whiche hee that J haue spoken of did vomite the like, with many other peeces of Yron. These thinges J doe attribute to the workes of the Deuill, for that they can not be reduced to naturall workes, the beruaine is like that of Spaine, and all the yere it is greene. *Beneuenius Historie.*

¶ Of the Mastuerco.

I Haue an herbe brought from the *Peru*, which they call *Mastuerco*, it is a little hearbe, and doth cary certaine small leaues being round, whiche beeyng beaten in a Morter, and the Joyce of it put into any maner of wounde, it doeth re freshe, comforte and heale, curing it forwith, and the vse of it is not more nor lesse then the vse of the *Tabaco*, in woundes whiche bee freshely hurte, washing them with the Joyce, and putting the beaten leaues to it, and beeing tasted it seemeth that it is notable hot. *His vertues*

Of the small vvilde Lettise:

Likewise

LIkewise thei brought mée from the same partes an other Herbe, whiche they call wilde Lettise, his leaues be like to Lettise, his coulour is a sadde greene, he hath vertue to take awaie the Toothe ache, takyng the seethyng whiche is made of the leaues, and holdyng it in the parte where the griefe is, and putting a little of the Joyce in the Tooth, whiche is greeued, it taketh awaie the paynes, and the leaues which are stamped, after the Joyce is taken out, must be put vpon it, and being tasted it is most bitter, it seemeth to be hot in moze then in the first degree.

It doeth take awaie toth-ache.

Of the licour which is called Ambia.

IN a greate Cane they sente mee a Licour whiche doeth spzinge out of a Fountaine that is neere to the Sea side, it is of the coulour of Honie, and as thinne, the smell is like the *Tacamahaca*, they saie and also they wzite, that it hath greate Medicinall vertues, chiefly in the healyng of oulde deseases, and that whiche commeth of colde causes. It doeth take awaie the paines of any parte of the bodie, pzoceading of colde oz of windinesse. It taketh awaie the colde in what parte soeuer it be, it doth comfozte and dissolue any maner of swellyng, and it doth all the effectes that the *Tacamahaca* and the *Caranna* doeth, and so they vse it in those partes, in places of them, you maie not touche oz handle it with youre handes, vnlesse ysu haue them wette, and whereseoeuer it be put, it doth holde faste, that it can not not be taken awaie, vnlesse it be wasted with long tyme. They sent mee this little foz a shewe, because they doe esteeme it greatly, and so they sent it as a thing verie pzecious, it seemeth to mee hotte in the thirde degree with notable clammines.

Hit medicionall vertues

Of the Tree that doth shewe if one shall liue or die:

IN the yere of 1562. When the Earle of *Nieba* was in the *Peru*, he had there a gentlewoman whiche was maried that serued hym, and her housbande waxed sicke of a greuous desease, and an Indian of greate reputation seeyng her to be in much sorrowe: saied to her, if she would knowe whether her housband would liue or die of that desease, that he would sende her a Bowe of an hearbe, that she should take it in her lefte hande, and that she shoulde holde him faste, for a good while, and if he shoulde liue, that then she should showe muche gladnesse, with holdyng the Bowe in her hande, and if he should die: that then she should showe muche sadnesse. And the Indian sent her the Bowe, and she did as he had willed her to doe: and the bowe being put into her hande, she tooke so muche sadnesse and sorrowe, that she put it a waie from her, thinking that she shoulde haue dieb, and so he died within a fewe daies, I was desirous to knowe if that it were soe, and a gentleman of the *Peru* that had been there many yeares, did certifie and saied vnto mee that it was of trueth, that the Indians did this with their sicke people, it hath put mee in admiration, and in muche consideration.

Of the Granadillia.

FRom the firme lande they brought mee certaine Fruites whiche are Hearbes that they call in the Hilles of the *Peru* where they grow *Granadillias*, and this name the Spaniardes did put to them, for the likenesse and fashion that they haue to our *Granadas*, whiche wee call *The description of the Granadillias*

Poundgarnardes, for that they are well nere of the same greatnes & couler when thei are ripe, saue that thei haue not a little crowne, and now thei are drie thei seeme within that the Seede is like to the graines of Peares, sumwhat greater, all full of little graines, very faire, and sheweth verie well, thei are white within, and without any sauor. The Plant that this fruite beareth is like to Iuy, and so it runneth vp and glingeth faste to any thing that is neere to it, wheresoeuer it be set, it is faire when it hath fruite, for his greatnesse it is a perticular Hearbe, and onely in one place it is founde, it casteth a flower like to a white Rose, and in the leaues he hath figures whiche are thynges of the Passion of our lorde, that it semed as though they were painted with muche care, whereby the flower is more perticulare then any other that hath been seen. The fruite is the little graines, whiche wee haue spoken of, and when they are in season they be full of Licour, sumwhat sharpe, and all full of seede, whiche are opened as one doth open an Egge, and the Licour is to bee supped vp with greate contentment of the Indians, and of the Spaniardes. And when they haue supped it vp, many doe not feele paines in their stomakes, rather they soften the Belly, they seeme to be temperate, with some moysture.

How it is a plant.

It is a marueilous flower.

¶ Of the Hearbe of the Sunne.

The description of the flower.

THis is a notable hearbe, and althought that now they sent mee the seede of it, yet some yeres past wee haue had it here, it is a straunge flower, for it casteth out the greatest flowers, and the moste perticulars that euer hath been seen, for it is greater then a greate Platter or Dishe, the whiche hath diuers coulers. It is needefull that it leane to some thyng, where it groweth, or elles it will bee alwaies falling: The seede of it is like to the seedes of a Mellon, sumwhat greater, his flower doth

doth tourne it selfe continually towardes the Sunne, and for this they call it of his name, the whiche many other flowers and hearbes do the like, it showeth marueilous faire in Gardines.

¶ Of a gumme that is taken out vnder the grounde.

IN the *Collao* beyng a countrie of *Pera*, there is a Prouince whiche doeth not beare any Tree or Plante, for because the grounde is full of Gummes, and of this grounde the Indians dooeth take out a licour, that dooeth serue theim to heale many diseases, and to take it out thei vse it in this forme.

How this licour is taken out.

Thei doe make of the yearth certaine Sesternes very greate, and thei put theim vpon timber, or canes, and vnder neath thei putte a thyng, that maie take the liour, whiche commeth out of them, and thei putte them into the Sunne, and with the heate and strength of it, the gumme is melted or the licour whiche the yearth hath; and the Sesternes doeth remaine without any licour, the whiche doeth profite to make fire of thē, for in that place there are no trees, nor any other thyng to make fire: and it is an euill light, for it dooe caste out a blacke smoke, and an horrible smell, and for all this, seeyng thei haue no other thyng to make fire of, thei passe with it.

His vertues.

The licour whiche doeth come forthe of it, dooeth profite for many diseases, and especially when it dooeth depende of colde, or colde causes, it taketh awaie any greefe of the saied cause, and all swellynges whiche dooeth come of it: thei heale with it woundes, and all the euilles whiche the *Carana* doeth heale, and the *Tacamahaca*. That whiche

thei sente me is of a reede coullour, somewhat darke, and it hath a good smell.

¶ Of the Bezaar stones of the Peru.



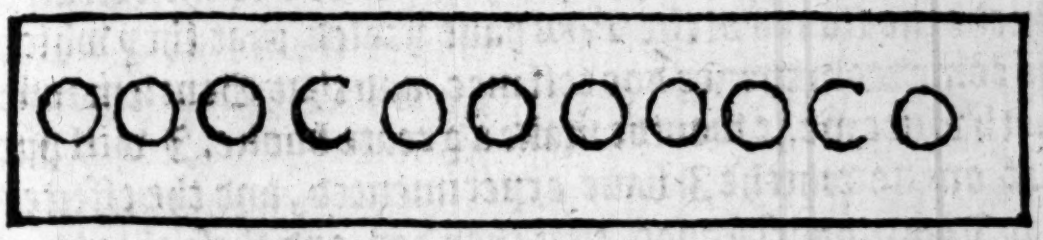
Although that in the seconde part I did treate of the *Bezaar* stones, that hath been founde in the Mountaines of the *Peru*, for that thei haue been sent me by the firste discouerer of theim, the beste of as many whiche from those partes hath come, I would saie in this thirde parte some thyng of theim, whiche he sente me for knoweledge, saiyng: for because I wrote of them thei had knoweledge of them, and the booke whic he I wrote of them, was the guide to finde and discouer them, as we haue saied, and he doe shewe it by his letter, whiche we putte in the second parte.

Those whiche he sent me, dooeth proue to bee verie excellent in their couller, makyng, and greatnesse, the whiche I haue broken some of theim, and finde theim as excellente as thoseof the Easte India: and so thei doe ende, in pouder or in one little graine as thei doe, and in coullour well nere the same: truthe it is, that those whiche haue this qualitie and goodnesse, and haue all the qualities that the *Bezaar* stone ought to haue whiche are fine: should bee those that are taken out of the beastes, that are fedde in the Mountaines, for those whiche are taken out of theim that are bredde in the plaine gronndes, thei are not so good, nor haue any Medicinall vertues, because the beastes are not maintained of these healthfull hearbes, where these stones are ingendered, for as thei bee beastes and doee chewe that whiche thei doe feede of the iuice, that dooeth procede of the Hearbes, the stones are engendered: Whiche that gentleman gaue well to vnderstand, who was the first discouerer

of

of them, who did ſee how thei ſtoode, and were hedde within the beaſte, and with his owne handes he made Anothomie of hym, and he writeth me that the *Bezaar* ſtones are growyng in thoſe beaſtes, after the maner of a garde made of fleſhe, of the length of twoo paumes, little more or leſſe, and of three fingers breadeh, whiche is ioyned nere vnto the Mawe of the inner parte, and in the garde the ſtones are putte in, one after an other, like vnto button holes, in a coate in this forme.

Where theſe ſtones dooe growe.



How thei are put.

And thei doe open that garde of fleſhe beyng cloſed, and dooe take out the ſtones, that ſurely it is a marueilous thyng, that Nature hath created there, for our healthe and remeadie of our euilles. And as I haue vnderſtoode that theſe whiche are brought from the Eaſte India, be founde after the ſame maner, I doe ſpeake the truth, for thei bryng ſo many whiche are falſe, that emongeſt one hundred there are not to be founde tenne that are true, and their writers of the Eaſte India doe confeſſe it, that there bee made many whiche are falſe.

Thei of the Orientall Indias.

The people of the Eaſte India doe take theim out alſo of a certaine kinde of Goates, that bee for the moſte parte redde as ours bee, thei are the beſte ſtones taken out of the cattell, whiche goeth in the Mountaines of *Perſia*: and likewiſe thei doe take them out of other Goates, that goeth in the plaine Countries of *Malaca*, and theſe are not had in ſuche eſtimation, nor thei haue the goodneſſe nor the vertues that thei of *Perſia* haue, becauſe thoſe Goates of *Malaca* doe ſerue for cattell to bee eaten, and thei be not maintained of healthfull Herbes of the mountaines, as thei that

goeth in theim are, the like is in our Occidentall Indias, for those whiche are brought vp in the Mountaines of the *Peru*, thei haue the stones fine and true, and haue the marueilous Medicinall vertues, for thei that are in the plaine groundc, are like to these of *Malaca*, that goeth in flockes as cattell dooeth, whiche serueth for the Butcherie, and of these thei dooe take out many stones, but thei are without profite, because thei are not maintained of the healthfull hearbes of the Mountaines, as we haue saied.

Note.

If I would put here the greate effectes and the deseases whiche the stones of the *Peru* haue healed, that they which doe come from thence doe tell mee, and that Gentlemanne doeth write me, it woulde make a greate booke. I will put that onelie whiche I haue experimented, and the effectes that I haue vnderstoode, that they doe, and these that haue past by my handes, whereby all credite maie be geuen vnto it, and as a thing certaine, seeyng that there is experience of it, with all assuraunce and truste, it may be vsed.

The medicinall vertues whiche it hath.

Our Occidentall *Bezaar* stones haue greate vertues, principallye they doe remedie manye persones, whiche bee sicke of the Harte. For the whiche I haue geuen greate quantitie of theim, that haue beene brought mee, and they haue made marueilous effectes, so muche that to many persones whiche did suffer soundynges by takyng it awaye from them, they were deliuered from death, it must bee geuen when they doe sounde, and before it come, taking it in the mornyng fastyng, with Rose Water, if the partie haue greate heate: if not, then with the water of the flowers of Oringes, the quantity of foure graines euery tyme, made in Pouder, in all kinde of Uenom, it is the moste principall remedie that we knowe nowe, and that whiche hath doone best effect, in many that haue been poysoned, whiche haue taken it as well by Uenome taken at the mouthe: as by bitinges of venomos wormes, whiche are full of poyson. It doth truely a marueilous and a manifest woyke, vnto them

For soundinges.

In all kind of venom.

that

that haue dronke water standyng in a stinkyng lake, beyng infected with beastes or varmentes whiche are full of poyson, and beyng swollen imediatly after that thei had dronke it: by takyng of this stone twoo or three tymes, they were remedied, as I haue seen them after this did happe, whole and well.

They that haue dronke euill waters.

In Pestilente Feuers I haue geuen it manie tymes, and surely it doth extinguishe and kil the malice of them, which is the principall thing that the Phisitions shoulde procure in the like deseases, and although hee doeth take awaie the cause, and doeth withdrawe the putrefaction, and if hee doe not extinguish and take awaie the malice, the cure is neuer at an ende. For that is it whiche killeth, and doth the principall hurte, and where there is certain spottes in the body like to Flæ bitynges, whiche doe appere in the like feuers the *Bezaar* stone of our Jndias doeth make marueilous effectes. Of those whiche thei haue brought me, I haue spent the most parte, geuing thē in the like deseases, and surely it hath remedied many with marueilous successe, and in that whiche some of them haue been spente by me, hath been in soundinges, and surely I haue sæn in these stones the effectes so great, that it semeth a thing of wōder. And especially I haue seen these causes more remedied in women then in men, it is a marueilous thing to be taken, and it hath doen manifest effectes where there is a Melancholie humor, it doth repaire him muche, and it doth in him and in all thinges whiche doe resulte of him, a greate woorke, bee it vniuersall or perticular, in the head or that as they call *Mirarchia*, and also in them that haue leprosie: of the *Arabiens* or *Elephanciacis*, of the Grækes, it doeth profite muche in Scabbes, in Jtchings, in Scurunesse, and in all partes of the bodie, that is infected, it maketh a verie good woorke, and doeth remedie these euilles manifestly. For that this stone hath propertie to heale them, I haue geuen it in quarterne Agewes, and although it taketh not awaie the quarterne:

In Pestilens Feuers.

Note.

In Melancholy humors.

In Leprosie and all infection of the bodie.

In quarterne Agewes.

In large euelles.

terne: it taketh awaie the accidentes of it, the faintnesse and sadnesse, and the griefe of the harte, whiche in these Feuers are common. Surely they doe feele with the vse of it notable profite, in all large and importunate deseases, I do geue it, and they finde profite in it, chiefly in those whiche haue feare, of anie malice of desease, or windinesse, whatsoeuer it be. For I haue seen, that in this it hath a greate propertie, and of this it commeth, that it is good to caste in to Pourges, some graines of it, that if the Pourge doe carry venomos medicines, it maie rectifie them, and amend them, and if not it geueth force, and strength to the hart, and they woorke the better. In the orientall Indias they haue a custome to pourge themselues twoo times euerie yeare, and especiallie the Noble People of estimation, and after they haue pourged themselues, they take euery morning fasting foure graines of the *Bezaar* stone, with Rose water, or with water made for the purpose, and they saie that this doeth conserue the youth, and doth strengthen the Members, and doth preserue them from deseases, and it is a good vse for it can not let, but to doe them muche good. For Wormes thei geue this Stone with moste happie successe, and surely I haue geuen it to many people, and especiallie to Children, and Boyes, that are tormented with this euill, and I haue seene suche woorkes as are not to bee beleued, if they were not seen. I doe geue it by it self, and I doe geue it mingled with this pouder, in this forme.

A custome of the Orientall Indians.

Pouders to be merueiled at for the wormes, & all kinde of theim.

I dooe take Herbe *Lumbrigera* the waighte of twelue pence, the Seede of *Santonico* the waight af sixe pence, the Horne of a Harte burned, and the Séede of *Verdolagas*, and *Carlina*, of euerie one the waight of three pence, and the *Bezaar* Stone of the *Peru*, the waight of three pence: of these thinges let there be small Pouder made, and let them bee well mingled. These Pouders are marueilous and of greate effecte, for to expell Wormes, and very muche experimented in manye people, and they haue doen in this case greate

great effectes, and they muste bee giuen in the morning fasting, as to the Phisition shall seeme good, according to the age of him that shall take them, using of some Medicine of Milke, and Sugar twoo houres after thei be taken, and vnto children beyng sicke of it, we doe geue this stone mingeled with Milke, and without it, if they dooe sucke, and it doth a marueilous worke, and to them that be in peres, by it selfe, or mingled with other thynges appropiated for the desease. In conclusion wee doe geue this stone in all large deseases, and importunate, where the ordinarie medicines haue not profited, in the whiche it doth manifest profite, and if it do no profite, it can doe no hurte.

Of the Figge Trees of the Peru.

FIgge Trees beeyng caried from Spaine to the *Peru*, they haue increased so well in that Countrie, that there is greate quantitye of them, and they doe cary many and verie good Figges, of all sortes, and you shal vnderstand that in that countrie there are certaine kinde of Varmen, whiche are called Spiders, and where soeuer they be, they doe spinne, and make Nettes as they of Spaine doe, these kinde of Varmen bee greate, and come to bee as greate as Oxringes, and they are so full of poyson that with one stinging they kill, vnlesse there be put greate remedie. And if he be long time without remedie, and that the Poyson goe vp to the Harte, there is nothing that can be doen that will benifite, but he must die without remedie, and for this there is founde a remedie in the Figge Trees, whiche is a marueilous thing, that as soone as the Indians or the Spaniardes doe feele themselues bitten of this euill Spider, they goe to the Figge trees, and they put to it the Milke which doth come forth of the Leaues of them, two or three tymes in the place, that is bitten, and this doeth so greate effecte,

Spiders.

that it dooeth remedie it whiche is so Poysoned, with the venom that the Uarmen did casse into the soze, and the accidentes be remitted that they doe suffer, of greate griefes and soundinges, remaining onely foz to heale the place bitten, and as it is little it healpeth forthwith, although they pzocure to keepe him open of a long tyme. And Gods will is, that at all times this remedie lacke not, foz the Figge Trees neuer loose their leaues, in all the yere they are alwaies greene.

Of the Coca.

The description of the Coca.

I Was desirous to see that hearbe so celebzated of the Indians, so many yeres past, whiche they doe call the *Coca*, whiche they doe sow and till with muche care, and diligence, foz because they doe vse it foz their pleasures, which we will speake of. The *Coca* is an hearbe of the height of a yerd, little moze oz lesse, he carrieth his Leaues like to *Arraihan*, somewhat greater, and in that Leafe there is marked an other Leafe of the like fozme, with a line very thinne, they are softe, and of coulour a light greene, they carrie the seede in clusters, and it commeth to be so redde when it is ripe, as the seede of *Arraihan*, when it is ripe. And it is of the same greatnesse, when the hearbe is seasoned, that it is to be gathered, it is knowen in the seede, that it is ripe and of some rednes like to a blacke kishe coulour, and the hearbe beyng gathered, they put them into Canes and other thinges, that they may dzie, that it maie be keapts and caried to other partes. Foz that they carrie them from some high Mountaines, to others, as Marchaundise to be soulde, and they barter and chaunge them foz Mantelles, and Cattell, and Salte, and

other

other thinges whiche doe runne like to money amongest vs, they doe put the seede into *Almaciga*, and from that thei do take them vp and set them in an other place, into Earth that is wel laboured or tilled, and made as it is conuenient for to put them, by their lines and order, as we doe put here a Garden of Beanes, or of Peason.

The vse of it amongest the Jndians is a thing generall, for many thinges, for when they doe trauaill by the waie, for neede and for their content when they are in their houses, thei vse it in this forme. Thei take Cokles or Misters, in their shelles, and they doe burne them and grinde them, and after they are burned they remaine like Lyme, verie small grounde, and they take of the Leues of the *Coca*, and they chawe them in their Mouthes, and as they goe chawyng, they goe mingling with it of that pouder made of the shelles in suche sorte, that they make it like to a Paste, taking lesse of the Pouder then of the Hearbe, and of this Paste they make certaine small Bawles rounde, and they put them to drie, and when they will vse of them, they take a little Ball in their mouthe, and they chawe hym: passing hym from one parte to an other, procuring to conserue him all that they can, and that beyng doen, they doe retourne to take an other, and so they goe, vsing of it all the tyme that they haue neede, whiche is when they trauaill by the waie, and especially if it be by waies where is no meate, or lacke of water. For the vse of these little Bawles dooe take the hunger and thurste from them, and they say that they dooe receiue substaunce, as though that they did eate. At other times thei vse of them for their pleasure, although that they labour not by the waie, and thei do vse the same *Coca* alone, chawing it and bringing it in their mouthes, from one side to another, vntill there be no vertue remainyng in it, and then they take an other. *The vse of it.*

When thei will make them selues dronke, and bee out of iudgemente, thei mingle with the *Coca* the leaues of the *Note.*

Tabaco, and thei doe chewe them all together, and thei goe as thei were out of their wittes, like as if thei were dronke whiche is a thyng that dooeth geue them greate contentment to bee in that sorte. Surely it is a thyng of greate consideration, to see how the Indians are so desirous to bee depriued of their wittes, and to bee without vnderstandyng, seyng that thei doe this of the *Coca* with the *Tabaco*, and thei vse of the *Tabaco*, for that thei would bee without vnderstandyng, and to haue their wittes taken from them, as we saied in the seconde parte, when wee did treate of the *Tabaco*.

Of the diuers coullours of the grounde.

IT is a marueilous thing, and wel to be loked vpon, the diuers coullers of the groũdes which are in the fieldes, in the countries of the *Peru*: for that lokyng a farre of you shall see many partes of groundes of diuers coullours, that semeth to bee clothes of coullours putte to drie in the Sunne: for that you shall see one parte of the grounde Greene, and an other Blewe, and forthe with an other Yeallowe, and White, and Blacke, and Redde, and so of other coulours, all the whiche are Mineris of diuers Earthes, of the Blacke I can say that thei sent mee a little that there with I might make Inke, the whiche being cast in to Water or Wine is made there of verie good Inke, wherewith one may write verie well, and it is sumwhat Blewe, whiche doth make it of a better showe.

The redde grounde hath beene a thing of greate riches whiche hath beene taken out of it, for it is a Minery moste excellent, of the whiche is made quicke Siluer, and there is taken out so muche quantitie of it, that there is caried to the newe Spaine, Shippes laden of it, whiche is a riches

Quick siluer

so.

so greate, that it is not knowen vnto the Indians, it doeth serue them for no more then to mingle it with certaine Gummes, for to paint themselues withall, the whiche they doe vse when they go to their warres, for to show themselues gallant, and fearce. Euerie daie they doe discouer in those Countries greate Mineries af Mettalles, and of those thinges, for that they haue founde out a Mountaine of Oker, and a Mine of Allom and an other of Brimstone and many other thynges whiche thei goe discoueryng of.

¶ Of the Casany.

I Haue causer that they shoulde bryng mee from *Sancto Domingo* a Leafe of that Plant whiche they dooe make the *Casani*, and they brought it mee. The *Casani* is the bread, the whiche the Indians so manie multitudes of peres that therwith they haue maintained themselues, and doe maintaine, and likewise many Spaniardes, it is made of an Hearbe that the Indians dooe call *Yuca*, whiche is of fiue or sixe Paumes of height, it carieth certaine Leaues open, spreade abroade like to the fingers of the hande, and euery one dooeth carye seuen or eight pointes, they are alwaies grene, they are set in a grounde wel tilled, of peces cut of the same plante. the fruit is after the maner of grosse Turnepes, they are of coulour Tawnie without, onelie in the bodie, for within they are white, and they pare them for to vse of them, and of this fruite they make Bread in this forme.

Casaria is bread in the Indias.

The description of the hearbe and the fruite.

Thei dose make it cleane from the Rinde, and thei doe Grate it in certaine Graters, whiche are made of Nedles, and beyng so grated thei putte it into a sliue of Palme, and vpon it thei put thynges of waight, whiche are greate stones, that dooeth make the iuice runne out of it, and beeyn g well pressed, it dooeth remaine as Almondes beaten: thei

How they do make bread of the fruite.

doe caſt this into a plaine friyng panne of yearth, that thei haue put to the fire, and there thei knede it, and doe make it like to a little cake of Egges, tournyng it from one ſide to an other, and after it is well kneeded, it remaineth made a cake, of the thicknſſe of a peece of ſiluer of fower ſhillynges, little moꝛe, whiche thei putte in the Sunne, that it maie dꝛie, and of this cakes thei vſe foꝛ bꝛeade, whiche is of muche ſubſtaunce: and theſe cakes be long tyme without coꝛruptyng, and thei bꝛyng them in the Shippes whiche commeth from thoſe partes, and thei come into Spaine without beyng coꝛrupted, and it ſerueth foꝛ Biſket to all the people: It eateth as a thyng ſharpe, and ſo it ſerueth, caſtyng it to ſoken in water, oꝛ in bꝛothe, oꝛ in Pottage, foꝛ after this maner thei doe ſerue them ſelues better with it, then foꝛ to eate it dꝛie, it is needefull to haue a veſſell with water, foꝛ to ſoken it.

Note the maruelles of the Ioyce.

It is a marueilous thyng of the Iuice whiche commeth out of this fruite, whiche is ſpoken of, that if any manne oꝛ beaſte doe dꝛinke it, oꝛ any parte of it, incontinent he dieth, as with the moſte ſtrong venome that is in the woꝛlde: but if this Iuice dooe ſeeth, and doe conſume the one halfe, and ſo dooe putte it to coole, it ſerueth foꝛ very good Vineger, and it is vſed as if it were made of wine, and if you ſeeth it vntill it bee thꝛoughly pourged and thicke, it ſerueth foꝛ Honie, and it is made ſweete: you maie ſee how muche the ſeethyng doeth in theſe thynges, ſeeyng that of moꝛtall venome, it maketh meate and healthfull dꝛinke. And I will ſaie an other thyng whiche dooeth put admiration: that all this kinde of coꝛne, whiche doeth growe in the firme lande whiche is like to that of *Sancto Domingo*, the whiche thei doe call *Caraui* is healthfull, and the fruite thereof is eaten and the water that commeth of it is dꝛonke, without hauyng any venemous bertue. and that of *Sancto Domingo*, how ſo euer it bee eaten, and his Iuice vnleſſe it bee ſodden it killeth. And that the diſpoſition of the place is ſo greate

a cauſe

a cauſe, that whiche is healthfull and allowable ſuſtenaũce in the Firme lande, the ſame is moꝛtall venome in all the Ilandes: as *Columela* doeth ſaie of the Peache, that it was vinime moſte miſcheuous, whiche in *Perſia* did kill, and bꝛought it into Italie it loſte that malice and office that it had to kill, and dooeth geue vnto vs healthe and ſweete Iuice. *Columela.*

How ſo euer it bee, hauyng in the Indias ſo muche Maies, and ſo common in all partes of it, I would not eate *Caſaui*, ſeyng that the Maies is of ſo muche ſubſtaunce as our Wheate, and in no parte it hath neither venome, noꝛ poyſon, rather it is healthfull, and dooe make a good ſtomacke: there is bꝛeade made of it, as of the *Caſaui*, foꝛ thei grinde it, and with water thei knede it, and in a Friyng panne of pearth thei bake certain cakes, whiche thei make of it, and it muſte bee eaten freſhe, as ſone as it is made: foꝛ beeyng dꝛie, it is ſharpe and troubleſome to ſwallowe doune, and doeth offende the teeth. *Mayis.* *Bread of Mayis.*

The *Batatas*, whiche is a common fruite in thoſe countries, I dooe take them foꝛ a victaill of muche ſubſtaunce, and that thei are in the middeſt betwene fleſhe and fruite, truthe it is that thei bee windie, but that is taken from thẽ by roſtyng of them, cheefly if thei bee put into wine beyng fine: there is made of them conſerua very excellente, as of Marmolade, and ſmall moꝛſelles, and thei make potages and bꝛothes, and cakes of them verie excellente: thei are ſubiecte to bæ made vpon them any maner of conſerua, and any maner of meate: there be ſo many in Spaine, that thei bꝛyng from *Velez Malaga* euery yeare to Seuill, tenne oꝛ twelue Caruelles laden with them: Thei bee ſowen of the ſame plantes that are ſette, the ſmalleſt of theim, oꝛ peeces of the greateſt in the yearth that is well tilled, and thei growe very well, and in eight mouethes the rootes are verie groſe, that you maie eate of them: Thei bee temperate, and roſted, oꝛ otherwiſe dꝛeſſe, thei dooe ſoften the beallie, *Batatas.*

and

and beeyng rawe, thei are not good to bee eaten, becauſe thei are windie, and harde of diſgeſtion.

Of the Canes whiche are good for the ſhortneſſe of breathe.

THei doe bryng from the newe Spaine greate Canes, of a Cane that is couered within and without with a certain Gumme, and to me it ſemeth that it is mingled with the Juice of *Tabaco*, and it is heauie, it ſemeth that the Cane is annoynted, and as athyng that clingeth faſte, it is clunge well to the ſaied Cane, and it hath a blacke conllour, and beyng harde it clingeth not, thei doe kindell the Cane by that parte whiche the Gumme is put, and the other parte of it thei putte in the mouthe, and thei doe receiue that ſmoke, and with this thei doe caſt out from theim all Flegme and rotteneſſe, that is in the breaſte, and this thei doe when thei doe finde themſelues greeued with the ſhortneſſe of winde, that thei bee all ready to choke, I haue ſeen it doen by a gentleman, whiche is muche pained with it many tymes, and doeth feele with it greate profite: and did it firſt with the *Tabaco*, takyng the ſmoke of it, and it did to hym the like benefite, and for this cauſe I ſaie, that it ſeemeth, that it carrieth with it the Juice of the *Tabaco*, mingled with the one and with the other, it is doen withall aſſuraunce, for that wee doe ſee it with manifeſt aſſuraunce in many.

For faintnes or ſhortnes of breath.

Some beeyng ſicke of the ſhortneſſe of breathe, that commeth from the Indias, with it I haue ſeen theim expell, and caſte out this rottennelſe, thei take a little *Tabaco* greene, and thei chewe the Juice of it, and although it bee lothſome, it doeth theim muche good to expell the rottennelſe and Fleumes, whiche are retained within the breſtes,

ſtes, and thei bee lightned with it notablie: it is a marueilous thyng, the greate vertues, and ſonderie and diuers effectes that thei goe diſcouerynge of the *Tabaco*, for beſides that whiche I haue written of it in the ſecond parte, of his marueilous vertues, I would make an other of that as I haue vnderſtoode, and ſeen ſince that tyme.

¶ Of the Carlo Sancto.

IN the ſeconde parte wee did treate of the vertues of a Roote, that then thei had brought from the newe Spaine, that thei call *Carlo Sancto*, now in theſe Shippes thei bryng it with greate veneration and eſtimation, and the roote is called *Indica*, and thei bryng written ſo many vertues of it more then they are wont to ſay of the Roſemarie, of thoſe that haue bēen experimented, and haue bene ſeen ſince that I wrote of it, I will ſpeake of this rote beyng made pouder, geuen to women that newly brought foorthe Children, that for euill keepyng they take greate colde and bee benumde, it doeth profite muche to prouoke them to ſweate and they doe remaine cleare, it doth profite muche geuen with wine or water, of the flowers of Orringes vnto them, that haue a harde Labowre, there was a Frier whiche had paines of the Stomacke, and hee had no taſte of his Meate, but had an euill breathing, and much windineſſe, and all did proceede of colde that he had and little naturall heate. He did ſeeth of theſe Rootes in water at his diſcretion as the water of the *Sarcaparilla* is ſodden, and ſo hee dranke it continually, at dinner and ſupper for long time, and it did ſo well with him, that hee amended his ſtomacke, and did increaſe vnto him the heate of it, whereby he did digeſt, & conſume his meate very well, and tooke frō hym his euill breathe, and conſumed the windes, and in ta-

The vertues that it hath.

Hiſtorie.

For them that be broken.

kyng of this water there followed a remedie not thought of, whiche was that hee was broken many yeres, and did carie continually with hym a Bache made for the purpose. And he tooke it not from hym in a long tyme, and hauyng vsed the water twoo Monthes, he founde himself whole and well, and so he is now well without feelyng any thyng of it.

For the Teeth.

Note.

In the seethyng of this roote, washing your mouth therwith, it doeth strengthen the Goumes, it doeth keepe the Teeth from Wormе eatyng, and if you haue anie Teeth wormе eaten, it suffereth them not to proceede forwarde. I haue experimented many yeres, to cause the Mouthe to be washed continually with the equall partes of Vinegar of Swilles, and Water of the small heddes of Roses, that surely if it be vsed to washe the Teeth and Goumes with it continually, it preserueth them from eatyng of Wormes, and if there bee anie it passeth not forwarde, the whiche I haue experimented and vsed in many for many yeres.

¶ Of the Stone for the Mother.

How it is a stone.

THey doe bring from the newe Spaine a stone that they doe say it doth profite muche for the euill of the Mother, it is a blacke Stone and verie smothe and waighty, for the most parte they are long and rounde, it is a greate thing that they did saie that this stone doeth, for that a Ladie of greate countenaunce and credite, did certifie mee that she put hym to her Nauill, and he clung faste to it, and that she hath founde with him manifest profite, and so doe others say that haue vsed him in the like sorte. When they doe fæle the paines they bee well neere choked with it, and in puttyng the stone, it taketh it awaie immediatly, and if they haue it continually put, it neuer commeth vnto them, the credite that I geue to the thinges is the experience that is knowen of it.

¶ Of

¶ Of the Canafistola in conserua.

I Was desirous to see the Leafe of the Tree, that the *Canafistola* doth beare, and the flower whiche it doeth caste out, seeyng that here wee haue the fruit so knowen, and so they brought mee the Leafe, and the flower drie, the leafe is like to the leafe of a Peare Tree, the flower is verie little, and whit, of fiue leaues, and although it be dry it hath some good smell. Of these flowers dooeth come foorthe those greate Canes of the *Canafistola*, so knowen of all people in the worlde. And there is caried from this our Citie manie Shippes laden of it, before it came from the Indias, the *Canafistola* was brought from Egipte, to Alexandria, and from thence to Uenis; and from thence it was reparted for all places, and nowe thei bring it from *Sancto Domingo*, and from Saincte Jhon *de Puerto Rico*, to this Citie, and from thence it is reparted through all the worlde. For that of our Indias is taken to bee better, and of better woorke then that of *Leuante*, of that little flower so littell, there is produced those Canes of *Canafistola*, that some of them haue foure paumes of length, from the tyme that thei spring out and haue the greatnesse that they shoulde haue, they are alwaies greene, and in taste of muche sharpenesse, as the Berries called *Algarrouas* be when they are græne, after they are growne as greate as they will be, they waxe ripe, and then they are redde, and they come to bee blacke, and the more blacke they bee, the fuller of Honie they are, and more ripe. And the Canes that are not very blacke but sumwhat like to redde are not ripe, in such esorte that the moste blacke and the smothest and the waighties are the beste, of the flower, as we haue saied there is made Conserua in twoo sortes, the one beaten with Sugar like Sugar of Roses, and the other made of the whole flower sodden in Sugar, the one and the other is verie good Conserua, ta-

The Leafe of the Flower of the Canafistola.

Conserua of the flower.

kenfrom twoo to three Dunces of it, it pourgeth well and easilie, and euen as it is good to take, it is good to woorke, for that I haue pourged many people with it, and it doeth a verie good woorke, and pourgeth without paines. One thing they doe euill in those partes, and is that they neuer bryng theym hether made with good Sugar, if they did come so they would be the better, and of better taste. They be pourges for delicate people, they doe euacuate the same humor that the *Canafistola* doth. Of the Canes of the small *Canafistola* there is made an other Conserua verie good, whiche is an excellent pourge, and delicate: for that they take the small canes, whiche are growyng of a small tyme, and they seeth theim in Sugar, and with the seething and Sugar, there is taken from them the sharpenesse and the drinesse which they haue, and they are made tender and soft, & of a verie good sauour, these being taken maketh a verie good woorke, and doth pourge without griefe or molestation, and without all accidentes and faintnesse that pourges are vsed to doe, for that they are full of good taste, at the taking of them, and light of working, there is geuen of them from two ounces to three. I haue geuen them many times with verie good successe, and I haue taken them beeing sicke, and they did woorke verie well with mee. Of these Conseruas they did bring hether euerie yere from *Sancto Domingo*, and *Puento Rico* many Barrelles thereof, the *Canafistola* that is perfecte and ripe, is the mooste excellente medicine for to pourge with all, of as many as haue beene knowen to this daie, and that doeth his woorke best in that as it serueth for, and with most assuraunce, as it is notorious not onely to the Phisitions, but to all the worlde, and doth his woorke without the hurtes and accidentes which the other purgatiue Medicines are vsed to doe, and so it is a generall Medicine, and amongest theim that are blessed. The mooste blessed of all, whose vertues and properties wee doe treate of particularly, in the first parte, and that as we

Of the Canes in Conserua.

haue

haue saied, in this hath been to geue relation of the leaues, and flowers of it, whiche they haue now brought mee.

One thyng I would thei should bee aduertised, whiche doeth commaunde to geue *Cannafistola*, for to lighten and soften the beallie, and for that the common matters maie bee putte doune, is that thei should take it a small tyme before meate bee eaten, at the moste halfe an howeer before, for the meate beyng mingeled ioyntly with it, it doth woorke with it, and in this order it doth a verie good woorke, and pourgeth very wel, and without paines: which is not doen with that whiche is taken any longe tyme before meate, as two or three howers before, as now many doth vse, for that the meate beyng dilated, it maketh an ende of his woorke, and as it is a thyng without strengthe and weake, it goeth all in vapours, the whiche it sheadeth it self abroade by all the bodie: and if it tarrie longe, it is conuerted into meate, and substaunce, whiche I haue seen by experience in many yeres, whiche I haue cured, that alwaies as I gaue it halfe an howeer before Meate at the moste, it maketh a good woorke, and if it bee giuen many howers before meate, it pourgeth, and euacuateth little. To mingle Medicines, whiche doeth pourge with the meate, *Hyppocrates* dooeth treate of it in many partes, and *Galene* in his Commentaries: truthe it is, whe we will that the *Cannafistula* should not euacuate, but that the vapours should bee spredde abroad by the raines, and all the bodie, wee doe geue it many howers before meate, and not woorkyng, it dooeth the effecte as wee haue saied. *Note.*

¶ Of the Balsamo of Tolu.

They dooe newlie bryng nowe from the Firme lande, from a Prouince whiche is betweene *Cartagena*, and *Numbre de Dios*, that the Indians doeth call *Tolu* a Balsamo, or licour, that is the

beste thyng, and of greatest vertues, of as many as haue come from that partes. Thei gather it from certaine trées, whiche are after the maner of little *Pinos*, whiche doth cast out many bowes to all partes, he carrieth the leaffe like to *Algarroua*, all the yere it is greene, they are the best which doeth growe in a softe grounde well tilled.

How the Trees are where it is gathered.

How it is gathered.

This Balsamo the Indians doeth gather by waie of incision, giuyng certaine cuttes in the Rinde of this Tree, for it is thinne and softe, and thei dooe putte vnderneath it, nere vnto the Tree, thinges like to dishes made of ware, that is in that countrie blacke, whiche thei doe take out of Hiues; that certaine blacke Bees dooe make in the chappynges of the grounde, the whiche I haue seen brought muche of this Ware to Spaine, and was spente in Torches, and it was forbidden that none of it should bee spent, for the smoke whiche did caste from it, had so euill a smell, that it could not bee suffered. Thei did vse this Ware in thynges of Medicine, for thereof was made Cèreclothes, whiche made verie good effectes, in mitigatyng grèef of any colde cause, it dooeth dissolue any maner of swellynges, and dooeth make many other good effectes: of this Ware the Indians dooe make it like to a spone, and dooe putte it close to the Tree, that it maie receiue the licoure that doeth come out of it, by the place where the cuttynges are that thei make, and from thence thei caste it into those vesselles, and it is needefull that it bee dooen in tyme of greate heate, that the cuttynges maie caste out the licour, and in this tyme likewise, there dooeth soken out of the ioyntes of the saied tree some licour, and it is loste because it is so little, and falleth into the groūde: in the night there commeth forthe none.

Blake waxe.

This licour, or Balsamo is verie muche estemed emongest the Indians, and of greate value, and with the greate woorkes whiche therewith is dooen, and of them the Spaniardes hath learned, and by seeyng the greate woorkes

whiche

whiche it doeth, thei haue brought it hether, as a thyng of greate estimation, and as suche a thyng thei buye it there for a greate price: and thei haue reason to dooe it for one of the beste thynges that haue come from those partes, which hath been brought for Medicine is this Balsamo, whiche doeth seme to be better then that of the newe Spaine, and in it self semeth to haue more vertues.

His couller and maner.

It is of an Alborne coullour, verie nere like to a thyng that is gilte, it is not verie thinne, nor verie thicke, it clyngeth faste where so euer it bee put, and it hath his taste and sauour sweete, and although it bee taken, it maketh not any horribleneste, as the other Balsomo dooeth: it hath a moste excellent smell, like to Limons, so muche that where so euer it bee, his good smell dooeth giue greate contentemente, and it can not bee hidden, for a little of it smelleth muche: and if you rubbe your hande therewith, there doeth remaine a marueilous smell. His woorkes are excellente and verie greate, for that it is licour whiche is taken out by incision, as thei tooke out in olde tyme the Balsamo in Egipte: and for all those deseases whiche that was good for, this of ours is as good.

The workes and effectes of this Balsamo.

How they do cure with it.

It healeth all freashe woundes, comforting the partes, and ioynyng theim without makyng any matter, and without leauyng any signe of theim, there muste bee taken awaie the superfluitie that is in the wounde, of what sorte so euer it bee, and washe it with wine, and ioyne well the lippes and partes thereof, and putte the Balsamo to it, when the coldnesse is out of it, and forthwith a double linnen clothe vppon it, weatte in the same Balsamo, and so bounde that the lippes goe not a sunder, and keepyng diet, and vsyng lettyng of blood if it bee needefull: and not vnbindyng it vntill the fowerth daie, and then thei shall finde the wounde comforted, excepte that there be any accident, whiche dooeth cause that it should bee vndooen before: and when the cause is suche, that it dooeth require to bee cured

euery

euery daie, by reteiryng the wette Linnen clothe into the Balſamo it will bee healed, for the vertue of this Balſamo is to cauſe that there bee no matter engendered in the woũdes, in eſpecially this Balſamo doeth profite in woundes, where there hath been cuttynges of bones, takyng them out that hath been diuided one from an other, and not touchyng in the reſte, for that the vertue of the Balſamo will caſte theim out, and hauyng ſo dooen, will heale the wounde. One of the thynges wherein this Balſamo doeth greateſt effectes, is in woundes and ioyntes, and in cuttynges of Senewes, and in all prickes: for in all theſe kinde of woundes it maketh a marueilous worke, curyng and preſeruyng them from extreame colde, and from runnyng together of ſenewes, that thei remaine not lame, the woundes whiche dooeth penetrate, are healed with this Balſamo, beeyng mungeled with white Wine, and ſpoutyng into them with it, and after three howers take it out againe: this muſt bee doen in woundes or prickes, once euery daie and that it goe with a moderate heate. Likewiſe this Balſamo doeth ſerue to bee put, where hath beene giuen drie blowes, or bruſynges, and for all wourkes of Surgerie, where is no notable inflamation, the whiche beeyng taken awaie with the Medicines, whiche is conuenient for it, the Balſamo maie then bee vſed.

In Deſeaſes that be not of Surgerie.

In euilles whiche bee not of Surgerie this Balſamo doth profite muche in hym that hath the ſhortnes of breath by taking a fewe droppes in white wine it profiteth much, it taketh awaie the griefe of the head being of a colde cauſe, and a little Plaiſter beeyng put vpon the grieffe, and wette therewith to the Temples of the head, doth take awaie all runninges by thoſe partes, and in eſpecially the euilles of the eyes, and Reumes that runne to theim, put to the fore-parte of the head and it muſt be good and hotte, it taketh awaie the paines of it, and doth comforte it, and doth remedie the Palſie. Some that haue beene in a Conſumption

haue

haue vſed it, takyng ſome dꝛoppes in the moꝛning, licking it in the Palme of the hande, and they haue felte notable pꝛofite. And it doth make cleane the bꝛeaſt very well, it is good to take ſome dꝛoppes with *Aqua vite*, hot, befoꝛe any maner of colde of a Quarterne Ague, oꝛ of a large impoꝛtunate tertian Ague, annointyng it with ỹ ſame Balſamo, mengled with Dyle of *Ruda*, to all the Temples of the hed, good and hotte befoꝛe the cold doth come: If with the Balſamo they doe annoint from the mouthe of the ſtomacke to the Nauill, it doth comfoꝛte the ſtomacke, it giueth a luſte to meate, it helpeth Digeſtion, it diſſolueth Windes, it taketh awaie the paines of the ſtomacke, and it maketh farre better theſe effectes, if the halfe of the Balſamo be mingled and the other halfe of Dyle of Spike *Nardi* compounded oꝛ ſimple, and ſo it is better applied: there is greate expe-rience of it in the Indias, foꝛ Swellynges that haue the maner of Dꝛopſies, and with mingelyng it with Dynte-mente, diſopilatiue of equall partes, and annointyng the Beally therewith chiefly, the parte nere the Lunges, they haue ſeen therewith greate effectes, it doth diſſolue any ma-ner of ſwelling oꝛ hardnes that is in any parte of the body, and beyng put vppon any paine that is of a colde cauſe, al-though it bee of a long tyme, it taketh it awaie with bꝛin-ging it ſo put vntill it fall of it ſelfe, the ſame it doth where-ſoeuer is any winde. And if it be in the belly oꝛ in any parte of the bodie, putting it hot in a Linen Clothe in *Aqua vite* of the beſte, well heate, put to the paine, where the griefe of the Stone is, and mengled with Dyle made foꝛ the purpo-ſe, it maketh a greate wooꝛke, it taketh awaie the paines of the Senowes, beeyng ſhꝛonke together, and in a verie hotte weather, rubbyng them with it, it deſolueth theim. The euill called the *Lamparones* that are open oꝛ ſhutte, it healeth them. Many other effectes this marueilous licour doth, whiche I haue not knowen, theſe whiche I haue kno-wen I doe manifeſt to all the woꝛlde, that they may pꝛofite

of ſo marueilous a Medicine, whiche hath ſo many vertues as you haue harde, and euerie daie the tyme will diſcouer other greater.

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Of Canafistola in Conserua. fol.160
Of the Balsamo of Tolu. fol. 170

A

Booke which treateth *of two medicines moſt ex-*

cellent agaynſt all Venome, which are the *Bezaar* ſtone, and the Herbe *Eſcuerconera*.

Wherein are declared their maruellous effects & great vertues, with the manner how to cure the ſaid venoms, and the order which is to be vſed for to be preſerued from them.

Where ſhall be ſeene greate ſecretes *in medicine and many experiences*.

Newly compyled by Doctor *Monardes of Seuill*,

1574.

Tranſlated out of Spaniſh into Engliſh, by Iohn Frampton.

1580.

T D

¶ To the Right Woorſhipfull, *Maiſter Edwarde Dier Eſquier*,

John Frampton wiſheth increaſe of all woorſhip with perpetuall *felicitie*.

FInding heretofore, Right Worſhipfull, my former tranſlation out of Spaniſh into Engliſh, of the work of Doctor Monardes of Seuill, treating of thinges of the Weſt Indias, to be ſome thing painful to me, not before accuſtomed in Tranſlations, in tongues ſo farre differing in phraſe of ſpeech: I was forced to cut of, and to leaue three Bookes of the whole work vndone, dedicated vnto three honourable Perſons whereof the firſt booke doeth ſhew as well the great and rare vertues of the Bezaar ſtone of the Eaſt India againſt poyſon, hot, or colde, as alſo his woonderfull force againſt the plague and peſtilence, and many other diſeaſes: as hath in olde time beene written by the moſt excellent Phiſitions, and as Doctor Monardes and others the learned of this our time nowe in this age, finde by preſent proofe. The ſecond of theſe three bookes doeth open the vnſpeakeable vertue in phiſicke of yron and ſteele, and how all the diſ-

ſeaſes

eaſes of the bodie from the toppe of the head to the ſoale of the foot may be cured by the ſame, ſo as no drugge in the worlde is thought to be comparable to the ſame. The third book ſheweth the miſchiefes that growe by drinking of drinkes whot, and what Benefite doeth followe by drinking our drinkes colde, &c. And Sir, finding many thankfully to take my ſayde former ſimple trauell too you heretofore dedicated: and your Woorſhip aboue all deſert of my parte too recompence the ſame, and beyng earneſtly and often exhorted, by the lerned Phiſitiō Maiſter Doctor Hector Nones to tranſlate theſe ſaid 3. Bookes alſo, the remanent of Monardes works, & to make my Countrymen of England Partakersof the benefit of the ſame, I tooke it in hand, as inflamed with the great commendations that this Learned Man made of the ſayde three Bookes, and eſpecially of the Booke treating of the benefite of yron and ſteele in phiſicke. And hauing now thus finiſhed the whole work, I dedicate the ſame to your woorſhip, as to the man to whom I am moſt bound, and that doeth of many beſt deſerue the ſame, requeſting you too take it in good part & to beare with the baſe doing of the ſame. And calling to remembraunce of what moment in ſomtimes A man of value may be to a common Weale, and howe common in the worlde the practize of poyſon is, & what malice raignes now among men, & how needful it is that ſome kind of perſōs ſhould feare & prouide for the worſt, and

and weying that by our Persian merchants and by other meanes the Bezaar stone this great Iewel is brought into the realme, and may be compassed in this our tyme for a litle money: And withal, weying that Iron and steele be things tending so much to the cure of al diseases, and bee the natural home commodities of England and such as are commō, and that are both easily and cheaply to bee had by euery poore subiect, I haue the rather for the ready benefit that might ensue, taken the dispatch of the translation in hande with purpose no longer to keepe the same out of print: and so I most humbly take my leaue, from London the xv. of Iune. MDLXXX.

Your worships most bownden

John Frampton.

¶ To the right excellent Ladie the Duches of Bejar, Marqueſa of Ayemontey and of Gibraleon, Counteſſe of Benalcaſar and of Banares, *Lady of the townes of Burguillos, Capilla, and Curiell* and their Iuriſdictions, and my very good Lady, Doctor Monardes your Phiſition, wiſheth health, &c.



Vch as are accuſtomed to write any worke, right excellẽt Lady, dedicate the ſame to ſome greate Prince, or Lorde, that it may be read of him with more reſpect and with better wil. So I moſt excellent Lady haue more reaſon to doe this: the one, by reaſon your excellency is ſo great a Princeſſe, & the other, bycauſe I am ſeruant to your excellencie, and that by your meanes I had knowledge of the Bezaar *ſtone, and of the herbe* Eſcuerçonera, *of the which I meane to treat in this booke. The which are two things of great importance & very neceſſary for the life of mankinde, ſeeing that they cure and heale ſo many and diuers diſeaſes, as in the proces of the worke ſhalbe ſeene. And ſeing that by meanes of your excellencie I attayned to the ful knowledge of theſe two things: euen ſo I doe dedicate them to you, that by meanes of the fauour of your excellencie, al the great vertues and marueilous effectes of theſe two notable medicines may be knowen: and they ſhal take in good parte the good worke and labour that herein hath bin taken. The which I deſire your excellencie to receyue, as of a ſeruant that deſireth to employ his lyfe in the ſeruice of your excellencie, as alſo procureth that yours may bee encreaſed very many yeeres.*

The booke which treateth of twoo medicines most excellent against al venom, to say, the Bezaar stone, and the herbe *Escuer çonera*. Whervpon are written diuers meruellous effectes nowe newly compyled by Doctor Monardes Phisition of Seuill.



Linie very much complayneth in his booke of the naturall history, saying that al thinges in this life are contrary to man, and that only to beasts nature is a mother. For there is giuen them strength and instinct of nature, whereby they knowe, howe to choose that which is good, and eschewe that which is euil: whereas Man only, being left destitute thereof, not knowing what is conuenient for himselfe; neither shunneth or auoydeth that thing which doeth anoye him. Which if he bee not taught to knowe; or of his owne vnderstanding hee doeth not weigh; it commeth to passe that hee suffer many troubles; and that soddeinly there happeneth vnto him an vnfortunate ende. And amongst those mischiefes wherein he standeth so often in danger, & which euery houre hang ouer his head; those things which bring him soonest to an ende, and which woorke him most hurt; are the venomes which are founde in many little hearbes, and in diuers minerals, and in many kindes of vermin. Besides those which the malice of men hath inuented against themselues, there are many which by nature are in plantes, trees, stones, and vermin or Beastes: so that man can haue no cause to bee proude of his owne dignitie; but rather may

bewayle him heereof: in that ſo little a Hearbe can offende him, and ſo ſmall a fruite or ſtone may deſtroy him.

Againſt al theſe venomes as well in general as in particular, the Phiſitions as wel Greekes as Arabiens & Latiniſtes wrote effectual remedies as wel generall as particular. Amongeſt the which they put one in practiſe, that in tymes paſt was had in greate eſtimation, and taken for a preſent remedie, for the greate vertues and meruellous effectes, which it wrought againſt all venoms and accidentes thereof, which they called the *Bezaar* ſtone. But as tyme is the diſcouerer of all thinges: ſo is it the deſtroyer and conſumer of euery thing: for in hauing bene hid ſo long from vs, wee knewe no more what the *Bezaar* ſtone was, then as if it had neuer beene: and the name thereof was ſo ſtrange and vnknowen vnto vs, euen as the Townes in Scitia. Time it ſelfe willing to reſtore againe vnto vs this precious ſtone hidden from vs ſo many yeeres; not onely diſcouered the ſame vnto vs, but iointly therwith hath deſcried vnto vs an hearbe, which hath the lyke vertues and effectes againſt all manner of venom, which hearbe is called *Eſcuerconera*, hauing bene diſcouered but a fewe yeres paſt to our exceeding great profit and commoditie.

The hearbe Eſcuerconera.

And becauſe theſe twoo thinges, to wit, the *Bezaar* ſtone, and the Hearbe *Eſcuerconera*, bee ſo lyke in operation, and haue ſo many and the ſelfe ſame vertues againſt venom, that I determined to write of them both together, and to ſhewe the proper vertues of theſe twoo thinges ſo excellent in medicine: it is needfull firſt to knowe, and therefore treate of the venomes as a beginning of the woorke; and to declare what Venom is, and the cauſe of ſuch as haue taken Venom, and then the remedies thereof, and howe they may bee preſerued from them: and therefore we wil treate firſt of Venom, for that it

wil

will ſerue not a little for the intent of that which we minde to write of the *Bezaar* ſtone, and the Herbe *Eſcuerconera*.

Uenom is a thing, which beyng taken at the mouth, or applied outwardly, doeth ouercome our bodies, by making them ſicke, or by corrupting of them, or by killing them: and this is founde in one of theſe foure thinges; in plants, in minerals, in beaſts, or in mixtures, the which worketh their effectes, eyther by manifeſt qualitie, or by hidden propertie, or both. Theſe venoms partly doe kill vs; partly we vſe them for our profite, and bodily health; and partly the people of auncient time did vſe them for a remedie againſt their great labours. That which doeth offend vs as well in generall, as in particular, *Dioſcorides* in his ſixth booke of his hiſtory of Plantes doeth treate of very exactly, putting in generall theſe remedies, and in particular, that which is conuenient for euery one of them: and the ſame did other Greekes, Latiniſtes, and Arabians, which are to be ſeene, who will more particularly know of them. *Dioſcorides.*

Theſe did write of many Medicines, with the which euery one may preſerue themſelues from poyſon: for the malice of mankinde is very greate, and many haue procured for their intereſt, and reuenge, not onely with venome to offende and kill the common ſorte of people; but alſo Emperoures, Kinges, great Princes and Lords; the which in how much more high eſtate they are appoynted and placed, ſo much the more daunger they are in.

And many notable men of the olde Writers fearing this, did compounde many and diuers Medicines, that by meanes of them they might not bee hurte by venom or venemous thinges that might be geuen them. As for example, the Emperour Marco Antonio did vſe ſuche thinges, who fearing to be poyſoned, tooke euery morning a little Triacle and Methridate. Sometimes his confection Methridatica, other times certayne Leaues of Rue, with Nuttes and Figges: and ſo they did vſe the like medicines becauſe they *The Emperor Marco Antonio.*

woulde not be offended with venome, if any were geuen vnto them.

Others there bee, which doe vse Uenome too remedie and heale manie diseases: and likewise the Phisitions doe vse them too expell and euacuate the humors that doe abounde ouer muche in our Bodies: for that this cannot bee done effectually, vnlesse there bee vsed violence against nature, and so the purgatiue medicines being strong, doe not wante Uenome: trueth it is that it is procured with all diligence too correcte and prepare them, but although that this bee done, yet alwayes there doeth remayne Uenome wherewith that Woorke is made so strong.

Also they vse Uenomes in Surgerie, with the which they doe roote out and eate the naughtie flesh and the superfluitie of the woundes, and doe open and serue to burne. Where it is needefull likewise the Uenomes doe preserue from diseases: as Quickesiluer beeyng carryed about, one doeth preserue children from the euill of the eye; and the *Sublimatum* from the Plague. I knewe one that kepte sicke people in an Hospitall, where they did heale manye that were sicke of the Plague: And with carrying continually a peece of *Sublimatum* neere vnto his hearte, it neuer came too him, neyther was hee sicke of any suche disease.

Quicksiluer.

Sublimatum.

Historie.

Others in olde time beyng Infidels did vse Uenoms, wherewith they deliuered themselues from cruell deathes, Iniuries, or perpetuall slauery, which hauing beene taken aliue they shoulde haue suffered. As *Demosthenes*, whom they woulde haue put to a most cruell death and noysious, preuented them by taking Uenome that he carried with him continually in a little Cane vnder his heare behinde his eare. The like did *Democrito* with Uenome

Demosthenes.

Democrito.

which

which hee carried in a Ring : and *Hanniball* when hee sawe himselfe ouercome : likewise *Cleopatra* because *Pompeio* shoulde not triumphe ouer her : and manie others for too deliuer themselues from vile Death, which they looked for, had rather to take it with their owne hands, then too suffer their Enimies tyrannous tryumph ouer them.

Cleopatra.

Pompeio.

The principall tokens whereby it is knowne when one is venomed, or hath taken Uenome after hee hath eaten or drunke, are; if he doe feele foorthwith verie greate heauinesse; and bee ouerladen as it were in all the bodie, with great faintnesse; or doe vomite, and that out of his stomake, there doeth come an horrible sauour; the colour of his face to chaunge sometimes yellowe, other times pale; or els too bee of the colour of Earth, and of these colours they doe chaunge their lippes, their nayles, and all the bodie; they are so disquieted that they cannot stande neyther on theyr feete, nor lye in theyr bedde, but rather with faintnesse and griefe they tumble in their bedde, and on the grounde; they doe feele at their hearte greate fayntnesse, and are subiect too soundinges, and are driuen too vomite, yet they cannot; the whyte of the eyes doe turne too the colour of bloode and are inflamed; they looke with a furious countenance and horrible; their Pulses beate out of order; and likewise theyr breathing; and aboue all, an vniuersall Colde, throughout all theyr bodie, and chiefly in the lower Partes, and this is conformable too the Uenome they haue taken: for if the venome were colde, all the Bodie woulde waxe colde, especially theyr Feete, Handes, and Face and breathing out Colde; they are foolishe and well neere without Iudgement: if the Uenome bee hotte, they are troubled and vexed with greate Drynesse, and

Tokens of thē that are venomed.

inwarde

and inward and outward burning, that it seemeth to them they are fired.

To knowe what venom it was.

It is also necessary (to know what venome they tooke) for too see the vomite, and what they doe cast vp withall, to iudge by the colour what venome it was: and beeyng knowen by this way, or by Relation, or otherwayes beeyng apparaunt, it must bee remedied by his contrary, for to estinguish and kill the malice thereof, as all the auncient Phisitions haue sufficiently written of, as well in generall agaynst all, as in particular against euery one of them, for that euery one hath his contrary effectes for to remedie the malice thereof.

Euill signes.

The tokens that bee most euill in them that haue taken venome, be often soundinges, and to cast vp the white of their eyes, they doe waxe very red, and put out their tongue very great, and blacke, and the pulse fall, colde sweete vniuersally throughout all their body, chiefly in the extreeme partes, and in their brestes, and they are desirous to vomit, but cannot, and they haue their vnderstanding troubled: and this is in al kinde of venom being taken, or by bytings of venomous beastes, in so much that they talke ydely as though they had the frenzie which is a mortal signe.

To knowe what venom it was.

It is needfull, for the better knowledge what venom it was, that it bee seene if there did remayne any thing of that which they had eaten or dronken, and to see what was that which was mingled therewith, iudging it by the colour, the smel and the taste; or geuing it to a Dogge, a Hen, or a Catt, and marke howe it woorketh with them: For if any of them waxe sadde or heauie, it is a token that there is venom; and if they dye, it is a token that the venom was strong.

The cure.

And being knowen to bee venomed the first thing that is to bee procured, is, that hee which is sicke doe vomit, which is the thing that doeth most profit, bycause there should be no tyme for the venom to enter, by the vaynes, and arteires, for to come to the hart, for if it come thither, it is past all mans helpe,

helpe: and therefore it is conuenient that this remedie of Uomite be done with all speede, that it may bee expelled, before it passe from the Stomake. And for to cause Uomite, there must bee procured thinges that in very shorte time will prouoke it, as to put the fingers in hotte water, and the moste common thing is sweete Dyle, drinking muche quantitie thereof in suche sorte, that they fill theyr Bellies therewith, that it may the better bee expelled: the which hauing receyued, they shall with theyr Fingers, or feather prouoke them to vomite, which must be done vntill that you perceyue that all that be expelled, and cast out, which was eaten or dronken, which did hurt. And if the Dyle bee not sufficient too doe this; there may bee made thinges for to cause Uomite, beginning by the moste Weake, as the seething of *Dill*, the Seede of Radishe of Camamell and other like thinges that doe prouoke Uomite, adding to the seething, if it bee needefull, a Dramme of *Agarico*, the which although it doe prouoke vomite strongly. it hath also the Propertie to breake the strength of the venome. Some for a greate secrete doe geue a Pint of Water of the Flowers of Orenges warme, which although it doeth prouoke Uomite, it hath also a particular vertue too extinguishe, and kill the strength of the Uenome, it muste bee geuen hotte the quantitie of a Pynte. And heereof it commeth that the Water taken out of the Flowers of Orenges which is a kynde of *Cydron*, hath greate vertue agaynst Uenome, as wee haue written in a little Booke which is printed with others of myne in Latine, that doeth treate of Orenges. It is verie good that with the thing which prouoketh Uomite, there bee mingled thinges that haue vertue agaynst venome, as Triacle, Methridato, and other like thinges, the which heereafter wee will treate of.

Oyle of Vitriolo.

In our time there hath beene compounded and drawen out an Oyle, which they call Oyle of Uitrioll, or Copozace, and it is taken too bee that onely which is moste excellent foz too expell and cast out Uenome, and foz too extinguishe the malice of as many thinges as are nowe knowne too bee venomous: by taking sixe droppes thereof with some Cordiall water, foz that it maketh the Uenome too bee vomited out, extinguishing the malice of the venome. And not onely this Oyle of Uitrioll doeth profite bs foz any maner of Uenome, but also it is founde out too be an effectuall remedie foz many other infirmities, as *Euonimius* doeth shewe beeyng a greate *Alcumiste*, and also very well learned in all kinde of Medicinall Distillations.

Hee that shall cure them that haue taken Uenome muste haue a speciall care at the firste too procure Uomite, foz that it is the principall and first grounde, foz too goe about too cure and heale them of venom, to minister such medicines that will prouoke vomite.

And the Uomite beyng procured, there muste bee geuen afterwarde too him that is sicke, Medicines that haue particular vertue foz too take away, and kill the force that the Uenome hath lefte in his Stomake and other principall Members. And forthwith it must be procured too knowe what manner of Uenome in particular the sicke Person hath taken: foz that beeyng knowen, goe forthwith too *Dioscorides*, *Galen*, *Paulo*, *Auicen*, and other Authours: foz they prescribe the remedies in particular agaynst euery one of the sayde venomes, of the which they doe write at large. If so bee that any of the Uenome haue stayed so long in the Bodie that it bee descended downe too the Guttes, so that it cannot bee expelled by vomite, let them vse a gentle glister, that they may auoyde by Stoole the Uenome that wente too those parties

partes.

If they know not what venome the sicke person tooke, it must bee seene by the Accidentes of the venome, which will shew whether it be hot or cold: for if the venome be hot, the face wilbe inflamed, and great heate wilbe inwardly, and beating outwardly ouer all the bodie, the eyes red, the nailes swollen, an extreeme drieth with some heate, with burninges and beatinges, in the Stomake: then it is certayne that the venome is hotte, and according therevnto the remedies muste be geuen. And although they haue greate vertue agaynst venome, and doe alter and take away the euill heate that is impresst in the members beyng receyued inwardely with these medicines that bee agaynst Poyson, and which are verie colde and Cordiall: yet must they bee applied outwardely vppon these members most principall, ioyntly with the vse of good Meates easie and dissoluatiue, altered with colde Cordiall thinges which are of a contrarie disposition in operation agaynst the heate, and that may extinguishe the malice and force of the Venome. *Hot Venome.*

But if the Accidentes bee in suche sorte that you perceyue the venome too bee colde, as though the sicke Person were in a Dreame or in a Traunce after the maner of a *Lethargie*, and hath his members colde, and his face pale, then they must vse medicines more then these thinges, that are agaynst venome, that they may haue vertue too heate and too take away the colde as well inwardely as outwardly, by heating the bodie and principall members with medicines that haue vertue therefore; and vsing diuers varieties and remedies that doe gene heate, extinguishing the malice of the venome being colde, ioyntly with those meates, which haue vertue therefore. And in this there ought too bee consideration, that there *Cold Venome*

must bee geuen the remedies, that are too bee done for the Cures and Diseases that the venome is cause of; not forgetting the principall cause which is to kill and to destroy the malice, that is the cause thereof with the medicines and Remedies that I will speake of heereafter.

Venome of his owne propertie.

If hee that hath taken venome doe not perceyue nor knowe what manner of venome it was that he tooke, nor the Accidentes thereof doe shewe; It is to be thought that it was of the venomes which doe theyr woorke of theyr owne propertie which is the woorst of all kynde of venomes: then it is conuenient that there bee had more care procuring vomite, and that it bee effectually done, as it is aforesayde. And if any bee discended into the Guttes, let him haue a gentle Glister that in all properties hath a knowne vertue agaynst venome, which remedies are called *Bezaarticas*, the which must bee vsed at all times with his meate, and drinke, procuring the inwarde and outwarde comforting of the principall members, and vsing meates of substaunce that may geue great strength, taken out by a small presse and in any other sorte that is needefull, in the which there muste bee put thinges that haue vertue agaynst all kynde of venome, of the which wee will treate of heereafter.

And this muste bee done, not onely in them that bee venomed with vnknowne Venome which woorketh the malice of it owne propertie, but in suche as haue taken knowne Venome which woorketh by qualitie: for that the Venome is a thing that doeth moste of all pull downe and weaken nature, making leane verie quickly, and ouerthrowing the vertue and strength thereof. These medicines which haue this vertue and speciall propertie against these venomes, are many: some bee simples

ples and other compoundes: and bycause there are many of the one and of the other, I will speake of them that are most vsed, and where is seene greater experiẽce of thẽ which are compounded. The principal is the triacle that *Andromacho* wrote of, the which if it bee well made, is the most principal medicine of as many as euer haue beene compounded agaynst al kinde of venom. And although it bee of a true composition, yet there lacketh some medicines alwaies to doe that which is possible: wee doe see that in this case it doeth marueilous effectes, and not onely being taken with some water made for the purpose, but also beeing put into prickes or bytings of venomous beastes, and lykewise in Apostomes ful of poyson which are made in the tyme of the Plague.

Triacle.

The Methridate is of very great effect, in this case, and doeth serue sometymes for triacle. That of Rubyons and Emeraldes doe make a merueilous woorke, in al venome. The earth *Sigillata* hath a prerogatiue aboue them, especially in feuers which haue an euil qualitie. The triacle *Diatheſaron*, is for the purpose in colde venoms and in bytinges of venomous beastes, and in especially in the byting of a beast that is made. And so you haue many other compounded medicines that haue vertue and propertie against venom: but these which I haue spoken of, are the most principal, and found most true by experience.

Methridate and compoũded medicines.

The simple medicines bee many, the most principall is the earth *Lemnia* so celebrated of the olde writers, in especially of *Galen*, who only to see it, and to see how the priests did make it, sayled to the Ilande of *Lemnos* that at this day is called *Eſtalimene*, which is the most principal simple medicine that the Greekes knewe.

Medicines simples.
Lemnia.

The true *Diptamo* is another which groweth in the Island of *Creta*, which at this day is called *Candia*, whereunto the people of the Isle doe runne, when they feele themselues

Diptamo.

hurte by any venomous hearbes, for by eating thereof they are healed.

Eſcordeon. The *Eſcordeon* is of ſo greate vertue in preſeruing from corruption, that in a battaile the dead bodies which were fallen downe vppon this hearbe, were long time preſerued without any putrefaction: and the others which fell not on this hearbe, were founde very rotten and in peeces.

The ſeede of the Cidron. The ſeede of the Cydron are of meruellous effect againſt venom, as Atheneo doth ſhewe, in a large hiſtorie treating therof. The ſame vertue haue the ſmal graines of Orenges, ſeing that they are neere to the nature of Cidrons. The bone of the hart, of the deere called the hart, is of great vertue againſt venom and ſoundings of the harte, the ſame doeth the Iuory, it doth heale marueilouſly the Iaundiſe, of ý which I haue ſeene greate experience in many. *Iuory.* All precious ſtones haue the ſame vertue againſt venom, in eſpecially, the Ia- *Precious ſtones.* ſint, & the pearles, & much more the Emeraldes of the which *Eſmeraldes.* being taken nyne graines, it doth reſiſt al venom, and in the infirmities that are of poyſon, chiefly where there are pricks of venomous beaſts, & in ſtooles of blood being venomous, and in feuers of an euil qualitie. *The Vnicorns horne* The true Unicornes horne is a thing of moſt effect aboue all others, and wherein moſt experience is founde, whereof there is but little written. Onely Philoſtrato in the lyfe of Apolonio, ſayeth that it is againſt venom, the which the late wry- ters did amplifie. It is conuenient that it bee the true Uni- cornes horne, by reaſon there is much falſe and fayned. I *Hiſtorie.* ſawe in this Citie a Uenetian that brought hither a peece very greate, and hee aſked for it fiue hundreth Crownes, and in my preſence hee made experience of it. Hee toke a threed and did annoynt it well with the hearbe of the Croſſebowe ſhooter and did paſſe it through the creſtes of twoo Chickens: vnto one of them hee gaue a little of the Unicornes horne ſtamped in a little common water, and to

the

the other hee gaue nothing at all: this dyed within one quarter of an houre, the other that toke the Unicornes horne, dured out twoo dayes, but he woulde not eate, and at the ende of them hee dyed as dry as a sticke. I doe beleeue if it had beene geuen to a man that hee had not dyed, *Note.* bycause hee hath the wayes more broade, and thereby hee may expell from him the poyson, and to him might bee giuen other remedies, by meanes whereof with the Unicornes horne hee might haue beene delinered. Of all these medicines I doe compounde certaine pouders, that are well knowen by their manifest qualitie, as also by theyr hidden properties, which haue great vertues & are of greate efficacie against all venomes, and for Pestilent feuers, or if they haue any euill qualitie, or whersoeuer there bee an euill humour or a cause venomed, they take of the earth Lemnia or our Bolearmenike prepared, the waight of eightiene pence, the seede of Cidrons, *Escordeon, Diptamo*, pearles prepared of euery one the waight of twelue pence, the bones of the deere called a harte, Iuory, the waight of six pence of euery one, the Unicornes horne, and the *Bezaar* stone, if it bee to bee had the waight of xx. graines, let them be made in small pouders, and let there be mingled with them ten leaues of golde, of the which there shall bee vsed the waight of three pence, with some water made for the same purpose. For the effect that it must bee ordeyned it must bee taken many dayes fasting, and it must bee put into the meates and substance that shall bee taken for that it worketh very greate effectes, by taking away the strength of the venom, and pressing downe the force thereof, comforting the harte; and the rest of the principall members, taking away the euill disposition of the venom that had taken roote in the body. And lykewyse they vsed them in Pestilent Feuers that haue an euill disposition, for it taketh away the venemous malice of them, the which if it bee not done, the cure is

Of the Bezaar ſtone and

ſn bayne. Lykewyſe it is to be giuen to them that are bitten with venomous beaſtes, or pricked of them, bycauſe it may extinguiſh and kil the malice of the benome: And although that theſe pouders are of ſo much vertue as afoꝛeſayde, the *Bezaar* ſtone is of greater vertue and excellencie, foꝛ that in it alone is founde all the vertues and pꝛoperties that are in all medicines which we haue already ſpoken of, by his own pꝛopertie hidden and by grace from heauen infuſed into it againſt venomes: which you ſhall find to bee the beſt and moſt pꝛeſent remedy of all others, as wee will ſhewe in that which followeth.

Of the Bezaar ſtone.

The names of the ſtone.

THis *Bezaar* ſtone hath many names: foꝛ the Arabiens do cal it *Hagar*, the Perſians *Bezaar*, the Indians *Bezar*, the Hebꝛewes *Belzaar*, ỹ Greekes *Alexipharmacum*, the Latiniſtes Againſt venom, the Spaniardes the ſtone againſt venom & ſounding. Conrado Geſnero in his booke that he made of beaſtes, ſpeaking of the Goate of the mountayne, ſayth that this name *Belzaar* is an Hebꝛew name, foꝛ that (*ben*) in Hebꝛewe is as much to ſay as Loꝛd, and (*zaar*) venom, as if ye would ſay, Loꝛd of the venomes and by good reaſon it is ſo named, ſeeing that this ſtone is Lady of the venomes, and doeth extinguiſh and deſtroy thẽ as being Lady, and miſtreſſe ouer them. And of this it commeth that al thinges that are againſt poyſon, oꝛ venomous thinges are called *Bezaarticas*, foꝛ theyꝛ excellencie.

Conrado.

Where they are ingendred.

This ſtone is ingendered in the inner part of a beaſt, that is commonly called a Goate of the mountaine. The ingendering of ſtones in beaſtes is a common thing; and alſo in man chiefly, there is no parte in his body, wherein they bee

not

not ingendred: and lykewyse in byrdes, and fishes, & rattes of the field.

Plinie in his 28. booke the 9. chapter, sayeth that the wilde hartes goe to the hollow places where snakes and serpents are; and with their breath doe bring them foorth and eate them. And this is gathered heereby, that they doe it eyther to heale them of some disease; or to wax yong againe, that they may liue many yeeres. The Arabiens doe amplifie this cause and say, that the wild hartes by eating of these serpents, come to ingender the *Bezaar* stone; and they declare it in this manner. *Plinie.*

In these East parts are bred certaine beastes, which are called hartes, which for the great heate of the Sommer goe into the caues and hollowe places, where the adders and snakes and other vermin being of poyson are, which in that country be many, and very venomous, bycause the countrie is so hot; and with their breath they driue them out, and tread vpon them, and kill them, and eate them; and after they are filled with them, they goe as speedily as they can where water is, and they plundge themselues therin, in such sorte that they leaue no part of their bodies out, but their snowt, for to fetch their breath: and this they doe, that with the coldnes of the water they may delay the greate heate of the venome, which they haue eaten: and there they remayne without drinking a droppe of water, vntil they haue alayed and cooled, that feruent heate, wherein they were by feeding vppon the venomous vermine. And being in the water there doeth ingender in the places where the droppes of water cõmeth foorth of their eyes, a stone, which being come foorth of the water, falleth from them, and it is gathered vp for the vse of medicine. This is that in effect which the Arabiens doe write of the manner howe the *Bezaar* stone is ingendered. I haue procured and with great diligence sought to find out by such as haue come from the India of Portingal, and such as haue past beyond the China to knowe the trueth of this *Historie.*

matter: and it is thus.

How the Bezaar ſtone is ingendered.

In the greateſt India, (where Ptolomeo doth write to bee founde ſo much goods and ſo greate riches before the Riuer Ganges in certayne mountaynes which doe ioyne with the Countrie of China,) there doe breede certaine beaſtes lyke to Hartes as well in greatneſſe as in ſwiftneſſe, and are very much lyke vnto hartes, ſauing in ſome reſpect they doe participate with goates, as well in their hornes which they haue lyke a goate, beeing turned backewarde, as in the making of the body: whereby they giue them the name of goates of the mountayne: wherein in my opinion they are deceiued, for they rather ought to bee called hartegoates, in that they haue the partes and likeneſſes of both, which is of a harte and of a goate. Theſe harte Goates in thoſe partes doe vſe themſelues lyke to the hartes, that Plinie ſpeaketh of, in theſe places as is afore-ſaid, that goe to the dennes of wilde venomous beaſtes, and with their breathing cauſe them to come foorth and eate them: and afterwarde doe goe whereas water is, and doe plunge themſelues therein, vntill they perceiue that the furie of the venom which they haue eaten bee paſt, and vntill then they dare not drinke a droppe. And beeing come foorth from thence, they goe into the fieldes, and there they eate many healthfull herbes, of greate vertue, which are againſt venom, which they by their naturall inſtinct doe know: that there doe ariſe as wel of the venom which they haue eatē, as of the herbes which they haue fed on, being ingendred by meanes of the naturall heate, and by that vertue which is declared, being infuſed at the tyme of the generation in the inner parts of the bowelles, & in other parts of their bodies, certaine ſtones, of the greateſt and of the ſmalleſt ſort, which is a thing of greate admiration, & of the greateſt vertue that to this day is knowen againſt venom. It is vnderſtoode of that venom which is ſo pernicious and hurtful that they did eate, & of thoſe herbes being ſo healthful

ful that they fed vpon, by a meruellous woorke, the *Bezaar* stone is ingendered.

And as they say which come from those partes, and haue seene this beast from whom they take out these stones, bee is of the greatnesse of a harte and well neere of this making, hee hath onely twoo broade hornes, with the pointes sharpe, turned and falling much backewarde, his hayre is thicke and grosse of a mingled colour, for the most parte, and reddishe, and of other colours: you haue many of them in those mountaines. The Indians doe hurte them and kill them with weapons and with snares and ginnes: and they bee so fearce, that sometymes they kill some of them: they are very swift on foote, and leppe much, they liue in hollowe places of the grounde, they goe in companies, there bee males and females, their voices are roarings: they take out the stones from the inner parte of their bowelles, and of other hollowe partes of the body, and they vse much diligence in the taking out of them, by reason the Portingales that doe trade thither, giue much for these stones, that they doe so take out, and they carrie them to the China, to sell; and from thence to Maluco, and from Maluco to Calicut, for there is the greatest vtterance of them, and they doe esteeme so much of them, that one is woorth there, beeing fine, fiftie crownes, as they are heere. *The figure of the beaste.*

And as I was wryting this treatise I went to see a beast, that shoulde seeme to bee the same, by reason hee hath all those markes which those of that partes haue, which I sawe in the house of the Archedeacon of Mebla, beeing a woorthie Gentleman, which was sent him from very farre Countries, by the way of Affrica, and is in this forme and fashion: Hee is a Beast of the greatnesse of a wilde harte, hee hath the same hayre, coulour, and horne, that a harte hath, he hath the face, the head, and the tayle lyke a harte; hee is swift in running, like to a harte, his snowt is lyke *Historie.* *His figure.*

lyke to the hartes, and lykewise his countenance, his body is lyke to a Goate, for hee is lyke to a greate hee Goate; and hath twoo hornes turned backwarde, somwhat falling, with the pointes wrested, that hee seemeth to bee lyke a hee goate, and all the rest lyke to a harte. There is one thing in this beast which is greatly to bee maruelled, for if hee fall from a Towre downe to the grounde, hee lyteth vppon his hornes, and receiueth no hurte thereby, but rather doeth rebounde as a ball of winde in the ayre: hee eateth grasse, bread, and all that you geue him, he is of great strength, and is alwayes tyed with a Cheyne, bycause hee breketh and byteth asunder the cordes. I doe looke stil when he will dye, or that they will kill him, to see if hee haue the *Bezaar* stone.

The forme of the stones.

The making and fashion of the stones bee of diuers maners for that some bee long as the stones of Dates, others bee lyke to Chestnuttes, others lyke to rounde pellottes, of earth, such as are shot in Crossebowes, others lyke to the egges of Pigeons. I haue one lyke to the kidney of a kidd, there are none that bee sharpe pointed.

His coulour.

And as these stones bee diuers in their makings so they doe varie in their coulers, some haue the collour of a darke baye, others bee of an ashe colour, commonly they bee of a greene colour, and with blacke spottes, such spottes as the Cattes of *Algallia* haue, of a sad gray colour, all which are finely compounded of certaine thinne skales, or rindes, one vppon an other, lyke to the skales of on Onion, very artificially set, and those rindes are so excellent and so glistering, that it seemeth as though euery one of them were burnished by arte, and so taking away that which is vppermost of all, that which remayneth is much more glistering, and shyning, then that which was taken away: and heereby they are knowen to bee fine, and true, and onely for this I tooke away from that which I haue.

haue, the vttermost shale, that was vpon him, and that which remayned was as glistering and more then the first, these shales are greater or smaller according to the greatnesse of the stone, it is a light stone and easie to bee scraped or cut, lyke to Alabaster, because it is soft: if it bee long in the water, it dissolueth. It hath no harte nor foundation in the inner parte, wherevppon hee is formed, but rather is somewhat hollowe, and the hollownesse is full of pouder of the same substaunce that the stone is of, which is the best. And this is the best way to knowe whether the stone bee fine and true when it hath that pouder, for they which are false, haue it not, and by these twoo thinges they which are fine and true, may well bee knowne from those which are false and counterfayt. In them that are most true bee these thinne shales and rindes, glistering and shyning one vpon another; and the inner parte hath that pouder which I haue spoken of: and those which are not true haue neither the one nor the other. For I sawe one that was broken, to see if it were fine and it had shales, and in the inner parte it had a grayne or seede wherby the Indian deceiued many.

It is light.

Which are fine.

Guido de Lanazaris, a man naturally borne in this Citie, which trauelled all the rounde worlde ouer, and was in those partes of the China, sayde vnto mee, that there were Indians that counterfeyted them with a composition that they vse and knowe, but the twoo thinges which is afore-sayde they coulde neuer bring to passe: to wit, the glistering shales, and the pouder, that is in the inner parte. And hee sayde to mee, that they were there much more esteemed then amongest vs, bycause they bee healed with them of many diseases.

Guido de Lanazaris.

In great estimation.

Andrew Belunensis doth alledge of Tipthas Arabien, in a booke that hee wrote of stones, and sayeth that the *Bezaar* stone is a mineral, and that it is taken out after the same manner as the other particular stones are, of his

Andrewe Belunensis.

mineries as the *Diamondes*, *Rubies*, *Eſmeraldes*, and *Agatas*: and it ſeemeth that *Serapio* doeth ſo vnderſtande it, when he ſpake of this ſtone. He ſayde that the Mineralł of this ſtone is in the lande of Syria, and of the India, and Eaſt Countries, in the which they were deceiued: for that it is cleerely ſeene that they are taken out of the ſayde Beaſtes, which the Indians doe take out with greate diligence as wee haue ſayde: and there is ſeene in them the woorke and manifeſt effect which we will ſpeake of.

Serapio. *Serapio* doeth ſhewe, that in his time there were likewiſe of theſe counterfayte ſtones which he ſayeth haue not the vertue agaynſt Uenome as the true *Bezaar* hath. Of this ſtone I finde no Greeke Authour which hath written of it, nor Latiniſt: onely amongeſt the *Arabiens* this matter is treated of, and in ſome late Writers which wee will ſpeake of heereafter, and for this cauſe onely the Auncient Writers, beeyng *Arabiens* that wrote of it, and the late Writers Latiniſtes and thoſe of our time, amongſt the *Arabiens*, hee that did moſt largely write of it, was *Serapio* a learned man, in his medicinall Hyſtorie in the 306. Chapter where he writeth many thinges of this *Bezaar* ſtone worthie too bee knowen, the which of his owne authoritie he ſheweth how great excellencie this ſtone hath againſt all kind of Uenome, of what manner and qualitie ſoeuer it bee, and agaynſt the bytinges of Uenomous beaſtes, extinguiſhing and taking away the grounde, and euill qualitie, that the venomes doe infuſe into the bodies, deliuering them from death that ſhall vſe it. It is geuen in Pouder, and they ſay that it doth the ſame effect by chewing of it, or holding of it in the Mouth: for after it is taken, it doeth prouoke ſweate and doeth expell the venome, and maketh the woorke ſure, ſaying that beeyng carried about any perſon, & that it touch the fleſh, and bringing it ouer the left parte, it doeth preſerue him that ſhall ſo carrie it a-

The old Writers wrote of this ſtone.

Serapio of his vertus.

Note.

bout him that no benome or venomous thing ſhall offende him: for beyng applyed to the bodie, it reſiſteth venom that it may not offende him: and them that bee infected therewith it healeth. And this it doeth not onely to them that haue taken benome, but vnto ſuche that haue had it put into their Syrope, apparrell, or letter, or other parte that may offende them. The ſame *Serapio* ſayeth, that this Stone doeth profite muche agaynſt bytinges of beaſtes that are venemous, and in their Pricke takyng the Pouder thereof at the mouth, and prouoking ſweate, it expelleth it from the inner partes: it profiteth muche, too caſt the pouder of this ſtone in Prickes, or in woundes made by theſe venomous beaſtes, for it deſtroyeth and taketh away the mallice of the benome, and although that the ſoares beeyng ſo made by theſe beaſtes doe beginne to corrupt, it cureth and healeth them, and the pouder of this ſtone beeyng put vppon the venemous beaſts doth take away their ſtrength, and if it be put in place where they doe wound any, although they make a ſore, yet the malice of the venom doth not take holde.

And this is ſeene by experience in the venomous beaſtes called Adders and Snakes, for the pouder beeyng put in place where they doe byte, all theyr venemous ſtrength is taken away and nothing doeth remayne but the ſigne thereof. Three graynes of this pouder wet with ſome licour, beeyng caſt vpon ſnakes and adders they dye ſoorthwith. Thus muche *Serapio* ſayeth.

Raſis Simia of *Gallen* a man amongeſt the *Arabiens* moſte learned in the booke which hee wrote called *Continent*, ſaieth thus: the *Bezaar* ſtone is that which ſeemeth ſomewhat yellowe and ſoft, without any manner of taſte, the which hee ſayeth that he hath experimented two times, and hath found in it vertue of great efficacie agaynſt *Napelo* the ſtrongeſt of all venomes. He ſayth alſo that he hath ſeene in this ſtone the moſt marueilous effectes agaynſt all

Raſis. Simia of Gallen.

venoms

venome that euer he saw in any Medicine, that was against venome eyther simple or compounde, or any composition made against venome, as Triacles, or other compositions, for that the *Bezaar* stone is of more efficacie and vertue then any of them. The same doeth agree with the bookes he made to the King Almasor, saying, The euill Uenoms that doe offende the heart and woorke theyr effect, O how little profite doeth any cure proue in them, if the *Bezaar* be not taken, for that doeth resist it: and he sayeth, Moreouer I my selfe saw that it did resist the venome called *Napelo* which is the Uenome that doeth penetrate more then all venoms: thus much of *Rasis*.

An other Moore very learned and a great Astronomer that wrote of stones figured vnder Signes and Planets and the vertues they haue, was called *Hamech Benrersipho*: he in his booke that hee wrote of the vertue of Plantes and of stones and of beastes, that serue for the vse of Medicine, sayeth the *Bezaar* stone is agaynst all venome, and it hath besides this particular propertie taken in pouder agaynst the bytinges of Scorpions, and beyng carried about one, and grauen vppon, he is safe against all the bytinges of venemous beastes. An other Moore called *Abdala Narache*, a learned man in medicine, sayeth, that the *Bezaar* stone is agaynst all Uenome, he saw it as a precious thing in the hands of the King of *Cordoua* called *Miramamolim* vnto whom was geuen strong venome: and hauing geuen vnto him the *Bezaar* stone, by meanes wherof he was deliuered wholly of the venome; foorthwith the King gaue his royall Pallace to him that gaue him the stone, which deliuered him from this imminent death: and surely it was a greate gift of a king, the chiefe Pallace of *Cordoua*, at this day day beyng a thing so notable and of suche great value: and the stone was much esteemed, for that so great a price was geuen for it. *Auensoar* a Phisition of the Moores, but a natu-

The king of Cordoua.

Auensoar.

rall

call Spaniarde of *Penaflore* a place lying betweene *Cordoua* and *Seuill*, gaue vnto one, who was very much lamented, by reason he had taken very euill Uenom, of the *Bezaar* stone the waight of 3. graines with the water of Goords, for that it was hot venom, & because it did seeme to be so. For assoone as he had taken it, there did appeare vppon him the Iaundice very yeallow, and he was very well deliuered and saued from it.

Aueroiz a Phisition and a Philosopher very excellent, being a Spaniarde, and borne in *Cordoua*, saieth that the *Bezaar* stone is in great estimation and very profitable agaynst all venomous bytinges, and especially against the bitinges of Scorpions. *Aueroiz.*

Haliabas doeth make mention of the *Bezaar* stone in three places where he treateth of Uenomes, but he passeth it ouer lightly, onely shewing that it is soft, and saith that it must be scoured in water and that the water of it must be geuen to them that are poysoned. *Haliabas.*

Rabbi Moises of Egypt, but borne in Spayne, a most cunning Phisition, who followed *Gallen* in all his woorkes, in the booke he made of venomes in the first thing that hee treated of in the thirde Chapter speaking of simple Medicines and the vse of them which are conuenient for the bytinges of Uenomous beastes, sayeth the simple Medicines that wee haue amongst vs of most profite and greatest experience which are of many approoued are the seede of the *Cidron &c.* And the other is the *Emeralde* a maruellous medicine agaynst all venome &c. *Gallen* made mention of the third which is the *Bezaar* stone that is taken out of a beast, the which stone is like to an akorn, the colour therof is green and doth ingender by little and little making it selfe grosse: & for that they finde in it one skale vpon another, some doe say that they are ingendred in the corners of the eyes of certaine sheepe that are in the East partes: others doe say that they are ingendred in the purse of the gall of the sayd sheep which *Rabbi Moises.*

is of most certaintie and trueth. There is an other *Bezaar*, that is a Minerall stone in the lande of Egypte of diuers colours, of the which, they that haue hertofore written, haue declared great maruelles thereof in theyr bookes, but wee haue proued nothing of this Minerall stone: I haue experimented them, but they haue profited nothing. But the *Bezaar* stone that is taken out of the beastes which we haue spoken of before, wee haue tryed the vertue thereof by experience: and beyng geuen to him that hath beene bytten of a venomous beast; and beyng applied to the place, he shall be healed and deliuered therof by the helpe of God. These three kinde of Medicines haue been proued in all kinde of venoms that are in the worlde, that is to say, the seede of the *Cidrons*, the *Esmeraldes* & the *Bezaar* stone of the beast. The same is recited in the 4. Chapter. Two thinges doe shewe that they are of importance as well as their vertues: that these stones are ingendred in the gawles of the beasts, it seemeth that it carrieth great reason, for that wee see in many beastes that stones are ingendred in their gawles: the other is as they say that they doe ingender by little and little, the which appeareth by the shales that they are compounded of.

Auicen.

Auicen a man very well learned, wrote not of this stone in particular, as of many other things, and beyng borne in *Persia* of the Citie of *Bocara*, he should haue had more knowledge then the Moores beeyng Spaniardes, which doe particularly write thereof, onely hee doeth touche it in the second Canon in the fourth Chapter saying, that the medicines which of their owne property doe worke against the malice of Uenome, doeth exemplifie in Triacle and in the *Bezaar* stone, and hee speaketh more afterwarde, that the Triacle and the *Bezaar* stone are twoo thinges, which doe conserue the health and the vertue of the spirites, that they may expell the venome from them: and in the fourth booke

booke and in the fourth Chapter, and in the fifth booke in three partes he prayſeth the *Bezaar* ſtone to be effectuall agaynſt Uenome: & likewiſe he doth the ſame in the cure with the gal of the adder, he ſaith that it is an excellent thing. In the .iii. places heemaketh a ſhort rehearſall, & doth as it were but paſſe them ouer by the way, and alſo he tooke not this of himſelfe, for he had it of *Raſis* in the eyght parte that hee treated of. In the ſame Chapter he ſayth, the thing that doeth moſt profite, is the *Bezaar* ſtone if it were too bee founde: but with howe muche difficultie is it to bee had: the ſtone is called the *Bezaar*, beyng a darke redde, and approoued good againſt Uenome: and thus much for them that were in his time.

Theſe are the auncienteſt Authours that I finde to be amongeſt the *Arabiens*, which haue written of this *Bezaar* ſtone which were not fewe that ſhoulde haue knowledge in theyr time thereof, by reaſon of the greate trade and traffike which the Kinges of *Marnecos* had with the Eaſt India, and eſpecially with thoſe of *Perſia*, vnto which place came the merchaundize and precious Jewelles of the India, the which a Gentleman did certifie mee, who was Gouernour there for the King of Portugall a long tyme, and had knowledge of the ſtone and of the faſhion thereof, and howe the Indians did take them out of the beaſtes, and the faſhion of them who gaue mee greate knowledge thereof, as I haue declared: and hee did experiment the ſame and did ſee experience made of it in many of theyr great effectes. I made experience thereof by one that had the greateſt and the beſt that I haue ſeene in my lyfe, who hauing had long time a very greeuous diſeaſe, wherewith hee was broughte into a Melancholy Paſſion, and alſo fearing hymſelfe too bee

poysoned, I cauſed him to take thereof diuers Mornynges the waight of three graynes of the same *Bezaar* stone with the water of Oxetongue, and hee was therewith very wel healed.

Phisitions of late time.

Many Phisitions of late time and in our dayes haue made mention of this *Bezaar* stone and doe very much extoll the same in theyr bookes with great Prerogatiues, againſt all kinde of venome and agaynſt many other diſeaſes, which we minde to treate of, to ſee what we finde written by euery one of them. Amongeſt whom *Andrewe Mathiolus* of *Siena*, a man very well learned, in the Commentaries

Mathiolus.

which hee wrote moſt learnedly vppon *Dioſcorides* in the ſixth booke, declaring the Medicines that are agaynſt venome, by ſpeciall propertie, doeth write of the *Bezaar* ſtone very geeat vertues, and doeth approoue it to be a medicine and remedie moſt principall that at this day is knowen in the World agaynſt venome, and he doeth referre that, as is ſayd, vnto the Authours which wee haue alleaged.

Andrew de Laguna.

Andrewe de Laguna borne in *Segonia*, who amongeſt the learned was named *Galen* the Spaniarde for the Commentaries which he made vpon the ſixth book of *Dioſcorides* in the Spaniſh tongue, where he treateth of venomes, he ſheweth how preſent a remedie the *Bezaar* ſtone is agaynſt all kinde of venome and agaynſt the bytinges of venomous beaſtes, and agaynſt peſtilent Agewes of euill qualitie, and alſo that it is a greate remedie agaynſt the falling ſickneſſe, that it doeth expell the ſtone of the Raynes, and beeyng geuen with Wyne, it breaketh the ſtone in the Bladder. There hee noteth howe this Stone is engendred in certayne Goates of the Mountaynes of *Perſia*, and howe the ſtones that are the beſt bee bright, and ſkaley and ſofte, of the colour of a Fruite of Spaine called *Beringena*, which is a remedie muche commen-

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ded amongest Princes and great lords for the effects afore saide.

Valescus de Taranto, a Phisition and borne in Milan, the scholler of Tornamira, in the 7. booke of his experiments, praiseth very much this *Bezaar* stone, to be of great force against venom and other diseases for his effectes, and for the great fame that was of his woorkes, in this tyme against al venom. Saint Ardonius of Pesauris Phisition, in a booke which hee made of venomes, exceedingly prayseth the *Bezaar* stone & preferreth it before all other medicines, as wel simples as compoundes, which heue vertue against venom or bytinges of venomous beastes: and sayeth, that hee sawe it and proued it by great experience. *Valescus.*

Amato Lucitano, a learned man of our tyme, being now resident in Ragosa, in his commentaries which hee wrote vppon *Dioscorides* in the seconde booke of Ceruigenitale, did treate of this *Bezaar* stone very learnedly, as a man of Portingal, who did much enforme himselfe of those of his nation that came from the East India, and he sayeth that the *Bezaar* stone is of the making of an acorne, full of spottes, declining to the colour of a sad blewe, compounded with many shales, the which they call *Bezaar*, as a present remedie against al maner of venom, and they take them out of certaine beastes which are lyke to wilde hartes, that are in the East India, and are called goates of the mountaines: they are founde in their bowelles and inner partes, of the which being giuē 3. graynes with the waters of the flowers of Orenges, it is the present remedy against all Uenom, killing and extinguishing, the venomes, and force thereof, it killeth the wormes giuē with water of *Verdolagas*, & where the feuer is, and where there is no feuer with whyte wine: he saieth that he hath experience, and hath cured therewith the pluresie being very sore rooted, it is conuenient that it be giuen to them, that haue taken venom, in vomittes, and it wil expel the venom, and being giuen to them that haue vo- *Amato Lucitano.*

mitted, it causeth it to be expelled by sweate or by stoole: and being giuen in feuers, the day that they bee accustomed to come, it prouoketh sweate, whereby many tymes they are deliuered thereof. And in his thirde centuria the 74. cure, and the 83. cure, in curing certaine Pestilent feuers, hee saieth, that hauing taken the waight of three graynes of the *Bezaar* stone with water made for the purpose, it extinguisheth and killeth the malice of the venom of such agues, and he giueth it as a most present remedie, and sayeth, that the King of the East India hath this stone in great estimation, and it seemeth to bee so, seeing that in a present, at the tyme of the first conquest that was made there, the King of Cochin sent to the King of Portingal, and amongest many precious Iewelles which hee sent him was a *Bezaar* stone, as a thing of greatest price and estimation, which was little bigger then a nut and was heere much esteemed by reason of the great vertues that it had: and this was the first that the Portingals brought to Spayne, and after they brought many other, they seeing the great effectes that the Indians did with them, and since that tyme they bring them with Diamants Rubies and other precious things of great value, which they bring from those parts: and they sell them for great summes of money.

Nicolas Florentine.

Nicolas Florentine amongst them of his time the wisest in his fourth Sermon where he treateth thereof and in the nienth chapter, doth highly commend the *Bezaar* stone, and agreeeth with Aueroiz and Serapio.

Iohn Agricola.

Iohn Agricola an Almaine, who wrote of the simple medicines of our tyme, in his second booke, and speaking of the *Bezaar* stone, saieth that it is a most sure antidote agaynst venom, and that it is a diuine medicine and a remedy of most efficacie against venom and bytinges of venomous beastes.

Ierom Montuo.

Ierome Montuo a french Phisition of king Henries, in the treaty which he wrote of the remedies of surgery & of the

remedies

remedies of those that had taken venom, hee doeth preferre the *Bezaar* stone for the greatest remedy of al others, which in our tyme hath bene founde, by great experience that there of hee had experimented vpon many lords.

Anthony Musa Brasauola a learned Phisition of Ferrara in the prologe which hee wrote vpon the antidotes of Mesue, declareth of a maruellous matter that happened in Ferrara of many persons that had taken venom which were remedied by vomitting of the venom with the oyle of *Vitriol* and by taking the *Bezaar* stone. *Antony Musa.*

The counseller Peter of Ebano borne in Padua, a man learned amõgst other of his tyme in a treaty which he wrote of venoms in the 81. chap. spake of a certain stone called *Bezaar*, whose propertie and speciall vertue is against deadly venom, deliuering from death with all speede without hauing need of other helpe or benefite of any other medicine or any Phisition, and so for his excellencie is called *Bezaar*, which is as much to say, as the medicine that deliuereth from al venom, and from death, and from other grieuous diseases. And whosoeuer hath this stone with him, let him bee sure that with it hee shall bee cleere of all mortall venom. *Peter of Ebano.*

And a king of Englande called Edward, was deliuered by meanes thereof from a poysoned mortal wounde that the great Soldan with a venomed glaiue gaue him in a battaile that they fought beyonde the seas neere to the Citie of Aaron. When he was almost dead, there was giuen to him the *Bezaar* stone, by one who was the great maister of the Templers, which was an order in those dayes of great estimation, and very riche. And hee sayeth moreouer that hee sawe in his time another *Bezaar* stone very light in waight, and that it might bee scraped vppon it; as easilie as vppon harde lyme, and was much esteemed. *Historie.*

Conrado Gesnero Tigurino in the boke which he wrote of beasles *Conrado Gesnero.*

of beaſtes ſpeaking of the goate, doeth much commend this *Bezaar* ſtone to be againſt al venō. Other authors there be that make mention of this ſtone, but they paſſe it lightly ouer, only prayſing it to be good againſt venom, ingeneral and in particular, the which at this preſent I lightly paſſe ouer, for it is ſufficiently ſpoken of by thoſe before rehearſed, wherby it may haue authoritie with al thoſe that therof wil profite themſelues.

That as I haue ſeene by experience.

That which I haue ſeene by experience I wil now ſpeake of for the more confirmation of the ſayde cauſe, and of the meruellous vertues which it hath, wherby it may bee vnderſtoode what is written by theſe authors aforeſayd, with manifeſt examples. It is about 14. yeres paſt that my Lady the Duches of Bejar was aduertiſed by the Lorde don Iohn Mauriques that in the Court was vſed for ſuch as did ſound, a ſtone that was called the *Bezaar*, for that my Lady the Duches had a ſonne very ſicke of the ſayd diſeaſe, wel neere ſince the tyme of his byrth, and ſhee beeing deſirous of his health did procure to know what remedy might be had, and ſeeing the ordinary remedies of Phiſicke which they had miniſtred vnto him beeing many and diuers by the wyſeſt Phiſitions of Spayne, and yet not preuailed any thing; and hearing of the greate vertue of this *Bezaar* ſtone, they had communication with mee thereof: yet was it to mee ſomewhat ſtraunge, for that I had no other knowledge thereof then by bookes, and I thought that it had not beene in theſe partes: then I requeſted that the ſtone might be ſent for being deſirous to eaſe this Lorde, for his vertues deſerued the ſame, and his great knowledge in al kinde of learning, and in al things that a noble man might haue knowledge in, as alſo to ſee the ſtone which was a thing of mee much deſired. The ſtone was ſent for to Liſhebron by meanes of a Genoues, and there was brought twoo of them very fayre wrought in gold, and eche of them as great as a Date ſtone and ſomewhat greater, of colour greene and blackiſhe, lyke

to a *Beringena* which is a fruit of Spayne, and the stone being brought, not a little to our contentment, euery one gaue their iudgement, & it was agreed y at such time as he should sownde, it shoulde presently be giuen him: and the sownding being come in the euening hee toke foorth with the appointed order, which was brought from the court, that hee should take foorthwith the waight of three graines of the pouder of the stone, and it should bee cast in water of Dretongue so much as might be sufficient for him, and so it was done. Opening his mouth hee swallowed it downe, the which he did with much difficultie; within the space of halfe a quarter of an houre, after hee had taken it, hee recouered as easilie, as though hee had not had it. And seeing the vertue that was in the stone, wee did esteeme it much, and the more for that wee sawe that euery tyme it toke him, he came to himselfe so easily, and when he toke not the stone, the sounding did continue long, and hee returned from it with greate paynes, and in long tyme it ceased not: but when the stone was giuen him he came quickly to himselfe and with greate easinesse, as though he had not had any sownding at all. My Lady the Duches caried the stone in her purse, and had the quantitie that he shoulde take alwayes in a readinesse, bycause when the sownding came to him, it might bee giuen him with more speede, bycause hee shoulde not bee long in payne: so that from the tyme that hee receyued it, his soundings came not to him so continually as they did before. This being perceiued, I saide one day to my Lady, that it was the doctrine of Phisitions, that the medicines which doe not heale diseases, cannot preserue that wee fall not into them, but that it seemed good to mee that wee shoulde giue vnto him euery morning the pouder of the *Bezaar* stone, that with the continuall vse thereof, the vapour might bee consumed which did ryse vp to the braynes, so that what seemeth to be venomous and hurtfull, the stone woulde extinguish and kil, and would consume the vapour that riseth vp frō all the body, and from

some particular member, the roote and originall beeing taken away of the disease, he shoulde bee healed, so euery morning it was giuen him fasting the waight of three graines, of the pouder of the stone, with the water of Oxtongue: and it pleased God that it shoulde woorke so effectually, that from the day that he began to take it, vntill he dyed of another disease after, which was more then x. yeeres, there neuer came to him any sowndings, the which stone hee toke vi. monethes togither, and neuer missed day.

Historie. This effect being prooued so great and manifest, I hauing in cure a young Gentlewoman called the Lady Maria Catano, and was sicke of certaine sowndings of long tyme, & beeing in cure by learned Phisitions, her disease of sowndings was perillous for that it held her ten or xii. houres and those were well neere euery day: shee was in such case that many dayes she rose not from her bed. I was called to cure her, seing the small helpe that the other Phisitions had done to her, I did not medle with the common medicines which other Phisitions had vsed many yeeres: but I caused to be brought from Lishebron a *Bezaar* stone, and after shee was purged, I gaue it her by the order aforesayde: and from the day that shee began to take it vntoo this day shee neuer had more sowndinges, which is more then twelue yeeres: there was spent a hole stone as great as a Date.

[illegible]storie. In this tyme the Doctor Lewes de Cueua, a man learned in his facultie: as hee was eating, vnwares a venomous thing did put him to so mortall paynes, and was tormented with such accidents of venom which he had taken, that it was thought hee would haue dyed in short tyme: and although hee tooke vomittes, and treacle, and other remedies against venom, when I came to see him, hee was so euill that there was little hope of his lyfe. And as I sawe that his disease proceeded of venom, and the little helps

helpe that the remedies which had beene giuen to him did: I my selfe went to seeke for remedie which was the *Bezaar* stone: and beeing serched for, at length was founde in the handes of the sayde Lady Mary Catano, for that the pouder of the inner parte of the stone remained with her: and thinking that shee shoulde not haue taken it, shee kept it, the which I tooke, and it was about sixe graynes of waight, and I deuided it into twoo papers, and greatly to his comforte I founde remedie for his griefe. I returned to his house, and founde him as full of payne as might bee, I gaue him foorthwith the three graynes of pouder that I carried in the one Paper with the water of Oxetongue, and in the space of halfe an houre or lesse, hee was marueilously eased, in such sorte that when night came hee was in good disposition, and out of daunger of death, which was so neere him, in such sorte that the next day in the morning hee remayned well, for as much as touched the daunger of death, but he remayned in such sorte that in many monethes hee coulde not thoroughly ouercome the great euil which hee had past.

The sayd Doctor Lewes de Cueua going by the way with a Lord a hunting, one of his pages being a tall young man, layde him downe to drinke of a poole of standing water, being naught, and full of venomous wormes, and after hee had dronke it, hee felt himselfe so cut, and in such sorte, that hee coulde not mooue from thence, and his belly so swollen, and all his body in so greate a fayntnes, and sowndinges, with greate vomittes and sweate, that they carried him vppon a horse to a Village that was neere at hande, and after they had made some remedies for him, they gaue to him the *Bezaar* stone that his maister carried with him for the lyke purpose, if any thing shoulde happen, and it did him so much good, that the next day he was able to iorney with his maister. *Historie.*

A Childe did eate a certaine venomous thing, whereby hee was in danger of death, and ſeing that the common remedies did not profit, I cauſed to bee giuen to the childe the *Bezaar* ſtone, and immediatly it was well. And for children that haue wormes, it is lykewyſe very good, for that it cauſeth them to be expelled by diſſolution, meruellouſly taking away the accidents, that are wont to happen to childrē. And this it worketh whereſoeuer you feare any griefe or venomous humour. In the thinges that it hath done moſt good, hath bene in the peſtilence, for that there was in Germany a greate Plague, and vnto all ſuch as had the *Bezaar* ſtone giuen them, immediatly was ſeene the greate effect that it did in them that toke it. And in an Hoſpital were foure perſons infected with this euill, and it was giuen to twoo of them and not to the other, and they that tooke it eſcaped, and the other twoo dyed. And then it was giuen to many that were infected with this euill, and ſome of them had twoo ſores, and ſome had three, and yet they eſcaped and of this were witneſſes many people of greate credit that ſawe it and other meaner perſons, as it is very well knowne to all the Court.

For them that are ſad and melancholie.

This ſtone doeth profit much to them that be ſad and melancholike, the Emperour toke it many tymes for this effect, and it is taken of many perſons that are melancholike: for it taketh it away, and maketh him glad and mery that vſeth it and to bee of a good diſpoſition. Many I haue ſeene that haue beene much diſeaſed with faintneſſe, ſoundinges and melancholie, and taking the waight of three graynes of this ſtone with the water of Oxtongue they haue bin healed preſently. In feuers of an euill qualitie and moſt peſtilent, it is meruellous the good woorke that it doeth: for that it taketh away the malice thereof, extinguiſhing and killing the euil qualitie of the venom, which is the firſt and principall thing that the Phiſition ſhould doe, for if that this bee not taken away firſt, the cure is in vaine. Many do vſe this ſtone

holding

holding a peece thereof in theyr mouth in the suspected time of a Pestilence, and whereas venom is feared, or any thing that is venomous, and also it dooth profite much taking it in water to them that are sicke of pestilent Feuers.

A Gentleman had all his seruantes sicke of Agewes, that are commonly called Modorras, and he put into a pot of water a *Bezaar* stone that hee had, of the which he caused the sicke people to drinke, and they all escaped and were deliuered from death. And many people for this cause, haue this stone layde in water continually, that they may drinke thereof being sicke, for it profiteth much to take away the Agewe, and geueth strength to the hart, and not onely this stone doth profite in venomous thinges and venomes, but in other diseases, as it hath byn proued: & being geuen to them that haue the gidines in the head, it doth much profit, and also against opilations. And it happened that a Nunne that had lowndinges and greate opilations, by taking the *Bezaar* stone was healed, and likewise of the opilations: and being long time without her customed termes, they came very well too her and aboundantly. This stone profiteth much to them that haue taken Arsenike or other corsiue venome, for that it dooth kill and consume the force of the venome, and taketh away the accidentes thereof. Milke hath in this a great prerogatiue, and doth woorke effectually, by taking much quantitie, and continually vsing the same, for although that it be a meruellous remedie, it must be vsed in corsiue venomes, for that it maketh the venomes to be expelled by vomit, and doth extinguish the mallice. It is the true Antidote against corsiue venome, and after the vse thereof, the stone may be giuen or the pouder, or any of the sayde medicines, that haue vertue against venome. Also this stone doth profit muche against feuers that bringe certaine red spots in the bodie like to Fleabytinges, that commonly doe appeare in their shoulders, and in their arthier parts of the bodie: these doe come in sore Agewes, that doe expell the humours out of the bodie, and

Historia.

so itis conuenient that it bee so vsed that it may come out well, and this muste bee done by putting ventosities, and other like helpes, that may expell the humour, whereby nature is holpen, forbidding oyntmentes and other things that may disturbe the comming out of these thinges. An other thing which is conuenient, is to geue to the sicke, when these small spottes doe beginne to appeare, those thinges which doe extinguish and kill the venome: of the which we haue treated very largely hauing respect not to let blood, after that they haue appeared, if it come not of too muche replection and fulnesse of blood. One thing I haue founde for these redde Spottes and for Feuers of muche profite and notable experience in many, which is our Bolearmenike prepared in a dishe of earth with Rose water geuen in all medicines that are too bee taken, and in the meates that are too bee eaten, and surely in it I haue founde great effect, chiefly in one peere, wherein reygned many Pestilent Agues, called Poderras, and many were deliuered from them, with the vse of it, for that this our Bolearmenike doth differ little from that of the East partes, and this shall bee where the *Bezaar* stone is not to bee had, for that it doth exceed all as I saw in a principall Gentleman of this citie which had a sore Feuer, with soundinges, Vomites and other Accidentes of an Ague vpon whom did appeare spottes, which before I haue spoken of on his shoulders, and in geuing him the *Bezaar* stone with a little of the Unicornes horne, forthwith the Accidentes did cease and began to be better, for that it did extinguishe and kill the force of the Agewe, which caused all the hurte. And after this sorte I coulde speake of many heere in Spayne, that for the space of this fourteene yeeres I haue vsed it, and many haue beene deliuered therewith from many dise-

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ſes with the vſe thereof, that ſurely it ſeemeth a thing of woonderfull effectes, that a ſtone taken out of the bellie of a beaſte like to a wilde Harte or Goate in ſo little quantitie geuen, ſhoulde woorke ſo greate effectes as wee haue written of. And for that it is already time to treate of the Herbe *Eſcuerçonera*, becauſe wee haue beene long and treating of the *Bezaar* ſtone, I will ſpeake what is knowen of it.

¶ *Of the herbe Eſcuerçonera.*

THe Herbe Eſcuerçonera the which wee haue promiſed to treate of, is an herbe knowen, and found within theſe thirtie yeeres. For time hath diſcouered it too vs as it hath done many other thinges, as wee ſee which they bring from the Weſt Indias, and they are ſo many thinges, as wee ſee euery day, as were neuer ſeen by thoſe that were before vs, nor yet by vs, as we haue written of in a Treatiſe that we made of theſe things which doe treate of all the things that they bring from our Indias that doeth ſerue for the vſe of medicine.

So it is that in the Countrie of *Catalaina* in the Countie of *Vrgell* in a towne called *Momblane*, was the place where ỹ herb Eſcuerçonera was firſt diſcouered & found out, & as al that countrie is moleſted & troubled of certaine beroomous beaſts, *Hiſtoria.*

beaſtes which are called *Eſcuerços*, and likewiſe of many other and although that they are very Uenomous and full of poyſon, there are alſo many in number, as well in the tilled fieldes as amongeſt trees, and graſſe, and eſpecially in the Corne fieldes, in ſuch ſort that they are to them in ſteede of a Plague, and an vncurable miſchiefe, by reaſon that the people cannot labour in their Uines, nor reape their Corne, nor doe their buſineſſe in the fieldes, by meanes that they are ſo cruelly hurt by them, whoſe venome and poyſon is ſuch, that whereſoeuer they byte, it ſwelleth foorthwith, with greate paynes, and the ſwelling riſeth vp to the hearte immediatly, and if they be not remedied and ſuckered foorthwith, they die preſently: their Triacle and other benefites which they had, did ſerue them to little purpoſe.

How this herbe was diſcouered.

And ſeeyng that in this time this Plague was ſo without remedie, it fortuned that they brought to that place from *Africa* a young man Captiue, which did beale them that were bitten with theſe ſo venemous beaſtes, with geuing them to eate of a roote, and the iuyce of an herbe that hee knewe which did them ſo much good, that it healed the by[illegible]ſion very eaſily. For the which there came ſo many people to the Moore, that they did not onely make him free, but alſo rich, and the young man in all this tyme with all the promiſes and giftes that they coulde geue and make vnto him, woulde neuer tell them what roote and herbe it was, wherewith he healed ſo great a Plague.

Two Perſons of the Towne beeyng very deſirous to knowe the ſame, by reaſon it ſtoode them ſo muche vpon too knowe what Herbe it was, went after him and dogged him ſo politikely, that at length they ſawe where hee gathered the hearbe and tooke out of the grounde, the rootes thereof. The Moore beeyng gone, they wente too the place where hee gathered it, and they founde the lacke of the graſſe that the Moore had gathered, of the

which

which they tooke out a good quantitie, becauſe there was muche there in that place, and they went therewith too the Towne, and ſo to the houſe of the Mooze, where they found him taking out the herbe of a Bagge that hee brought it in: and the one herbe and the other beeyng ſeene, they ſawe that it was all one: whereby the Mooze coulde not denie but the thing which had beene by himſelfe long time hidden, was now diſcouered, and the herbe that he had gathered and geuen, and that which the other brought were all one. And from that time forwarde all the people began to know it, and ſuche as had neede of it went to geather it, and vſed it for the bytinges of theſe venemous beaſtes, as I haue ſayde. They call this herbe *Eſcuerçonera* becauſe it doeth heale and remedy the bytinges of this beaſt, called *Eſtorçu* in the *Catalan* tongue, and the ſame roote is like too the ſayde beaſt, and the beaſt like too the roote in figure. This beaſt or vermin commonly is a Spanne and a halfe long, hee is ſmall in the tayle, and is greater and greater towardes the heade: his head is greate and ſquare with a great mouth, his tongue blacke and ſharpe, his teeth ſmall like to a ſhee Adder, with the which hee doeth byte, and with his tongue hee doeth pricke like to a Scorpion, his colour is full of blacke ſpottes, with diuers colours hee goeth euill fauouredly, and is continually among Plantes, and Vines, and byteth other beaſtes, as hee doeth men, hee goeth continually by the grounde, and therefore all men looke warily too theyr feete, where they are. Hee is a fierce beaſt and vglie too beholde, and full of miſchiefe, his byting is woorſer and more dangerous than the byting of a ſhee Adder of that Countrie. Onely this Herbe is contrary too him which is called of his name Eſcuerçonera: for if they caſt the iuyce vppon him, it maketh him fowle, and if they put it into his mouth and that hee ſwallowe it downe, he dyeth. If any man

Why it is called Eſcuerçonera.

The vertue of the herbe.

bee bytten with this beaſt and doe eate of the roote and drinke of the iuyce of the herbe, foorthwith hee is healed: and if hee bee ſwollen, foorthwith the ſwelling is gone, and the paynes taken away, and alſo the ſoundinges, and if they take it immediatly after they bee bitten, there will no harme happen too them, inſomuche that ſome for paſtime doe cauſe the ſayde Beaſt too byte them in the arme, or in the legge, and as they are byting of them, they eate the Roote of the Herbe, and ſo feele no hurte at all, ſauing onely the Impreſſion with the ſmall Teeth, remayning, and if with the iuyce of this Herbe they doe wette throughly theyr handes and doe take with them the *Eſcorçu*, it doeth make him fowle, in ſuche ſorte that hee doeth neyther byte nor ſtirre, but is as though hee were dead.

The Roote of this Herbe is of a good ſauour, and it is ſomewhat ſweete, and is to bee eaten rawe, as the rottes of *Sanahorias* are. It is good, as I haue ſayde, againſt the bytinges of theſe beaſtes which are called by the name thereof, beeyng eaten rawe, or roſted, or in *Conſerua*, and alſo the iuyce of it, doeth muche good beeyng made of the leaues for the ſame vſe, and beeyng drunke by it ſelfe or mingled with other Cordiall thinges, it is good againſt Uenome: and not onely it doeth remedie the bytinges of the *Eſcuerço*, but of the Adders, and ſnakes, and other venomous beaſtes. The water beyng taken out by a Limbecke or ſtill, geuen in the peſtilent Feuers, is a very good remedy for them, and beeyng geuen the day when the diſeaſe doeth come, when nature doeth prouoke ſome ſweate, it prouoketh it maruellouſly, inſomuche that many times the ſicke perſon remayneth whole. This roote is made in *Conſerua* and is of a good taſte and daintie, and beeyng geuen with the water of the Herbe diſtilled

distilled, it is a very good remedie for the sayde Feuers, and for soundinges, and Melancholies of the hearte. In all partes they vse at this day the water distilled, for suspected Feuers, drinking thereof continually, or mingling it with Cordiall waters, they doe geue the Conserua and the water together many dayes, for to heale opilations of the Liuer, and lightes, and the inner partes, and for women whose flowers doeth not come orderly, and for soundinges of the heart, the manner of this herbe Escuerçonera is very fayre, and beautifull to beholde, whereby wee gather it shoulde bee good for many thinges. It is in height, the length of a mans arme from the Elbowe too the hande, little more or lesse, it hath a leafe like to suckorie when it is very muche growne, but it is somewhat broader, and spreadeth much abroade by the ground, it is long and at the end sharpe, in the which there is a sinewe that groweth vp to the toppe: the Colour thereof is a light greene, and doeth caste out many braunches, beeyng rounde small and harde, like too Wood, and in the highest parte of them they caste out certayne long buddes full of rounde Sinewes with some poyrtes like to teeth and somewhat like too Gillowe flower buddes. In the Moneth of May there commeth out of these buddes certayne flowers very muche laden with many leaues, and beeyng all opened, there appeareth a greate flower, and rounde, and these Leaues bee yellowe like too the streames of the Sunne, it is a very fayre flower too beholde: in the ende of June the leaues thereof doe fall and the buddes become rounde: there doeth come from them many rounde coddes or syuinges, that growe rounde about them, which sheweth very well in the ende of the Summer. In the small coddes that doe remaine are the

The figure of the herbe.

seede, and the seede beeyng gone, then the Leaues of the Plantes doe fall. The Roote is like too the roote of a *Sanahoria* fleshie, and waightie, and leaueth with a poynt, and waxeth greater towardes the leaues, it hath a thinne rynde ioyned too the roote, and is of a russet colour, somewhat blackishe, and somewhat sharpe, and beyng cut or broken, it doeth cast from it a certayne clammie waterishnesse, like to milke: it is all white within, sweete, and fattie, it groweth for the moste parte in hillie places, where some moisture is: the complection therof is whot and mayst in the first degree.

The Uertues that it hath bee suche as wee haue spoken of, the principall vertue is agaynst the *Escorçu* a beast so venemous, and doeth so much hurt, that in this surelie it seemeth to bee a thing of great vertue. It is good when the iuyce is taken out of the leaues and clarified, and that the roote also bee taken, which is a thing of greater vertue.

And it is to be considered that although you take the iuyce and the roote of this Herbe agaynst the Poyson that proceedeth of this beast which is so pernicious, it is conuenient that great diligence be vsed, as we haue afore sayde, for the remedie of them that are venomed: whereby it woulde doe very well that in the meane time that the iuyce bee a prouiding or the Roote of the sayde Herbe, that foure or fiue fingers breadth aboue the sore it bee bounde fast, that the force of the Uenome doe not passe too the reste of the partes of the body, and this is too bee done in the Legge or arme. And if the byting bee in any suche place where it cannot bee bounde, then there must bee laide too it, plaisters of dry and strong thinges that may dissolue the furie of the venom: and this must be done with speed, before the hurt doe enter the inner partes, for if it once doe come to the harte, the cure will goe

hardes:

harde: and this must bee vniuersally in al prickinges or bytings of venomous beastes. And if the wound bee smal it is needful to open it, with a smal cut or some other way: and if it be newe, let the cuttinges bee smal, and if it bee of a long tyme, then let the incision bee deepe, for that with the much blood that goeth out thereof, there goe out a greate parte of the venom also. And after the cutting let there bee applyed such things as may drawe out strongly the venom, still adding thereunto that as shal be needful. Some there bee that doe sucke out the venom of the prickes or woundes with their mouth, but it is dangerous to them that so doe, for some haue dyed therof: it is better to remedie it with ventosities, or to put too it the hinderparte of a Cocke, or a Chicken, or a Pigeon beeing aliue, vppon the pricke, or wounde, the fethers being plucked from the hinder part thereof, and vse it so often as shal bee needful, vntill you perceiue that they haue taken out the venom that is in the wounde, and euery one of them must be applyed thereto so long tyme vntil that you may perceiue that hee doeth waxe faynt, or vntill he bee readie to dye. Also it is a good remedie to put them that bee a liue opened at the back, and let them be there as long time as they haue any heate: and beginning to waxe colde, then take them away & put others to, and the venom being taken out by these meanes, let there bee put vpon the wound a medicine that hath vertue to keepe the wounde open. Some do vse in the cuttinges or incisions an actuall thing to burne, called a cauterie, which doth very much good, extinguishing the venom, and comforting the hurte. The same effect doeth the cawterie potentiall in killing the venome, but it is not so good as the actuall, but thereby it doeth cause that the wounde doe not close, which is very necessary for the cure.

The iuyce of the herbe Escuerçonera doeth profit very much, being put on venomous bytings or prickings, by it

ſelfe or mingled with other medicines, that haue vertue to take away the ſtrēgth of the venom, as treacle, methridato & other medicines like to theſe: and if the *Bezaar* ſtone might be had caſting the pouder therof vpō the wound, it wil worke a maruellous effect. While they are in this caſe they muſt be kept with good order, & good gouernement, in al thinges that are contrary to them, and vſing euacuations, ſuch as is conuenient with wholeſome medicines, and there muſt bee mingled with them medicines that are againſt venom, and when time ſerueth vſe letting of blood, and in the reſt, to goe to the cure of the diſeaſe, and vnto euery one of them, as it is conuenient vniuerſally, and particularly, hauing alwayes care to giue to them that are ſicke, in the morning faſting, the conſerua of the roote of the Eſcuerçonera, and his water, or the *Bezaar* ſtone, or ỹ pouder as it is ſaid, or Bolearmenike prepared, hee muſt haue care to annoynt the harte with things which are temperate, that may comforte with ponders and cordiall waters, amongeſt the which let there bee put the herbe Eſcuerçonera. And beſides the vertues that the herbe Eſcuerçonera hath againſt the bytinges of theſe beaſtes in particular, and for the remedie of all in vniuerſal, it hath alſo other particular vertues, the vſe whereof hath beene ſhewed vnto vs, it is very good againſt ſowndinges, of the harte, and for them that haue the falling ſickneſs, and for women whoſe matrix are ſuffocated or ſtopped, by taking the conſerua made of the roote, and drinking the iuyce of the hearbe clarified, or the water of it diſtilled. It doeth profit much when the ſoundinges are come, but much more before they doe come: when they feele that they begin to ſownde, let them take the roote therof with the water, and it doeth hinder the comming therof: and if it do come it is much leſſe, and it doeth not worke ſo vehemently as when it is taken after. Vnto them that haue the giddineſſe in the head it doeth good, and being continually taken, it maketh the hart merrie: it doeth take away the ſadnes which is

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the cause therof: the iuyce taken out of the leaues and clarified, and set in Sunne for certaine dayes, taking the cleerest thereof, and put into the eyes doeth clarifie the sight, and taketh away the dimnesse therof, if it be mingled with a litle good hony, it is good for them that feare themselues to bee poysoned. The conserua of the roote beeing taken, and the water in the morning, that day by Gods grace they shal bee sefe. The vse and experience of this hearbe hath bin taught without any auctor: for to this day we knowe not with what name the authors doe terme it.

Iohn Odoricus Mechiorius an Almayne Phisitiõ, doth wryte in an Epistle to Andrew Mathiolo, saying that Peter Carniser a Catalan Phisition, sent to him the herbe Escuerçonera dry, into Germany: this Phisition did aske of Mathiolo what herbe it was: Mathiolo did not know what hearbe it was, neither did any other, vntil now that it hath bin spoken or written of. Some that are curious wil say that it is the *Cõdrillia*, a spice of Succory which *Dioscorides* doth make mention of in the second booke in the 122. chapter: & although that it hath some likenesse therof, it differeth much in the roote: for the *Condrillia* hath it very woodie and vnprofitable and very smal, and in the flowers: but they differ not in their vertues, for both of them are good for the bytings of adders. And whatsoeuer that our Escuerçonera is, wee see that his effectes are greate, as well against the bytinges of the Escuerços which is so euill a beast and venomous, as for other diseases which we haue spoken of: which seeing that in so fewe yeres there hath bene so much therof discouered, I do trust ỹ much more wil be hereafter by wise men, that there may be added to this which I haue discouered and written of it.

And seeing that we haue treated briefly and the best that we can of these twoo medicines so precious, to wit, the *Bezaar* stone and the hearbe Escuerçonera, which are twoo

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things ſo precious and of ſo greate effectes againſt venom, now haue we to treate of the laſt parte which wee promiſed to doe; and how we ought to keepe and preſerue our ſelues, & not to fal into ſo greate a danger, as of them is declared, for that it is better to keepe our ſelues from daunger, thē to fal therein. Herein the ancient wryters haue bin very circumſpect. Amongeſt the reſt it hath beene an ancient cuſtome in Princes Courts & other greate eſtates, to haue their taſters as wel of their meate as of their drinke for the eſchewing of poyſon, and ſo by the meanes thereof they aſſure themſelues to be out of peril for that matter, the which ſurely is allowable and a good cuſtome, and neceſſary for the ſafegard and health of any Prince or Lorde, for if there be any hurte in the meate or in the drinke, it ſhal light firſt vppon thē that doe eate or drinke thereof, and not vpon the Prince or other high eſtate, in whoſe life and health greate matters doe depende.

Trueth it is that in theſe dayes it is done more for a ceremony and eſtate, then for health & ſafety of life, & this order is vſed amongſt great eſtates, more for cuſtome then for any thing elſe, for this purpoſe the common people haue it in eſtimation, ſo that at this preſent it is vſed contrary to that end and purpoſe it was ment, for they vſe nowe taking of a little bred and bringing it with the meate and ſo taſte it: that done, they caſt it away, and lykewyſe they drinke a drop of wyne or water: & if it ſhould be vſed as it ought to bee, they ſhould eate and drinke thereof throughly, for otherwyſe the poyſon, if there be any, cānot be diſcerned before it come in to the Princes mouth. Alſo the lord ought to command that there be prepared for him diuers meates, for that if hee miſlyke of one, he may taſt of another: for being of diuers ſorts he may taſt of eache a little, and eating little at once of any that were infected, it would doe leſſe hurte then if he ſhoulde eate of one diſh being infected filling himſelf therwithal, for being either of them infected and eating much therof, it ſhal

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doe the moze hurte. And note this wel, that many times a mā is not giuen alwaies to eate of one meate, noz to see it alwayes tasted befoze he eate it, and afterwarde there appeareth in it notable hurte, therefoze is is good to take your meate with a fozke oz a spoone, and that they be made as Ierome Montuo a learned man in Phisike had appoynted foz king Henry of Fraunce, which was made to knowe if that he had eatē any venom, there must be made a little fozke and a spoone of one mixture of gold and siluer, that the olde wryters called *Electrum* and it must bee 4. partes golde and one of siluer, they must bee smooth, cleane & well burnished, with the fozke oz holder let him eate his meate, and with the spoone his bzoth: foz putting them in the meate oz in the bzoth, if that there bee any venom therein, foorthwith the golde will haue an euil colour, appearing tawnie, blewe, oz blacke, and loosing the beautie that befoze it had, the which wil cause them to looke better to the meate, and this is done foz trial therof, and to make further experiēce by some beast that may eate thereof, and so to see the effect thereof, foz that is the greatest experience: the lyke may bee done with the dzinke to make a cuppe therof, oz a bzoade vessel well burnished. Foz if the wine oz water that is put into it, haue any venom, the vessel wil take some colour therof as afozesaide: and if it haue no poyson therein, it will remaine in his owne colour. And surely it is a gallant and a delicate secrete, when you begin to eate any manner of meate, the first mozsell that you take let it be wel chewed, and marke wel if it do byte, oz haue any euil taste, oz if it burne your mouth, oz your tōgue, oz that your stomacke abhozre it, foz in perceiuing oz feeling any thing of these signes, cast it fozth, and wash your mouth with wyne oz water, and leaue that meate, and fal to other: it woulde doe very wel to giue it to some beast to see the effect therof, it is good to haue in the house some beast to whome it might giuen, foz to make experience thereof. And the effect so appearing they haue to iudge therof. And this is to be vn-

derstoode when the venomes come of corsiue thinges, you shal feele a notable sharpenes, and they byte and burne forthwith: the best is for them that haue suspicion, to eate meate that is rosted or sod, & that they eate neither brothes nor pottages, for in them there may be greater hurte: and if any bee made, let them not bee made with things of smell, as Amber, muske, and sweete spyces, and let them not haue ouermuch sharpenes, for in broth or pottage, the poyson wil sooner lurke then in rosted or sodden, and vse no meates, which haue much sweetnesse, therein all poyson will lurke the more. Hee that hath any suspition when hee goeth to his meate, let him not bee to greedie to eate foorthwith very hastily, but let him refraine himselfe, and let him eate with leasure, by litle and litle. The lyke he must do, in his drinking, being very thirsty, hee feeleth not what he drinketh: and so many people beeing very dry, haue dronke inke, lye, and also water of arsenike, not feeling the same vntil they haue hurt their body, and therefore it is conuenient to drinke leysurely by litle, and litle, tasting his drinke as he drinketh: surely if men woulde be ruled by this order, they should easily finde if there were any euil thing in that they eate, and drinke. You haue to consider the colour of your meate, for thereby will somewhat appeare. For it wil looke otherwyse, then it ought to doe; see that your vessels wherein you eate or drinke bee cleane, newe, and glistering: and if your abilitie be such, let them bee of siluer, being cleane burnished, for if you haue venom in the drinke, it is easily espied, and the siluer doth turne blacke or tawney.

Historie. Not many dayes past a Gentleman of great riches, by drinking in a plaine cuppe of siluer, perceiued the cup stayned of a sad tawney colour, and did maruel thereat, hee only tasted the wyne, and it made his tongue rough, & his mouth also: hee looked wel on the wyne that was put into the cup, & it had not that quicknes in drinking that it ought to haue had, and hee looked on the water, and in the bottome of the

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ewe there were many graines of arsenyke, was yet were not dissolued. I was called & I gathered out of the ewe more then xx. smal graines of arsenike: & within certain dayes after the Gentleman fell sicke, wherby I did coniecture that it was not the first tyme that they pretended to poyson him: & since that, he hath bin sicke a long time. And thus much I affirme that if the cup had not bin altered of his colour & bin infected, it had not bin perceiued. Therefore it is necessary that the vessels and tinages where wyne & water are kept, be stopt, for feare least any venomous thing fall therein, as spyders, Sallamanques and other lyke venomous beasts, and therefore it is nought to drinke with vessels or cuppes that haue narrow mouths: for it is best to see what one drinketh in a cleere vessel and broade, for it is good for them that do regard their health. It is good to haue a peece of a right Unicornes horne in a smal cheyne of golde, that it may bee swilled continually in the water that shalbee dronke. It would doe well, for not onely it taketh away the suspition of the venom, but doeth put to the drinke a meruellous cordiall vertue. Also you must not stand by the fire that is made with venomous wood, for the smoke doeth poyson, as if you should take poyson, and to set in the chamber coales when they doe begin to kindle, many haue dyed therwith: let your apparell be kept by such as you haue trust in, for in them may bee put things that may do notable hurte, and for al that, as is said, it doeth much profit to haue trustie seruants, and that they bee such whome you may trust, and that they be of a good parentage, and sticke not to reward them wel. And aboue al other let the Phisition that hath the charge of your health, bee learned and experimented, discrete and of a good iudgemēt, and that he be riche and of a good kinred, and beeing such a one, he wil not doe any thing that he ought not to doe, seing that in his handes is the life and health of the Mayster and Lorde.

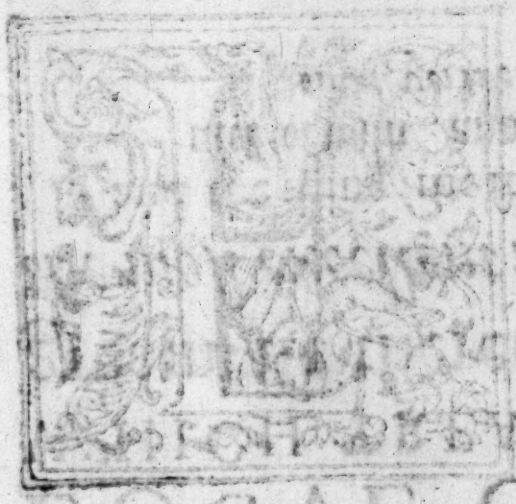
FINIS.

THE DIALOGVE OF YRON,

WHICH TREATETH OF THE greatneſſe thereof, and howe it is *the moſt excellent metall of all others*, and the thing moſt neceſſary for the ſeruice of man; and of the greate Medicinall vertues which it hath.

An Eccho for the Doctor Monardes Phiſition of Seuill.

In Seuill in the Houſe of Alonſo Eſcriuano.



¶ To the moſt Excellent Lorde, the Duke of Alcala, &c. my Lorde, the Doctor Monardes your Phiſition wiſheth health, &c.

FOraſmuch as the metall called yron, is of ſo great importance in the worlde, and ſo neceſſary for the ſeruice of man, it moued me to make this Dialogue, which doeth treate of the greatneſſe and maruellous workes thereof. Which if they be well conſidered, they will bring admiration vnto all that ſhall reade them, by reaſon it is ſo neceſſary for all ſtates, and manners of liuing. It hath alſo greate and medicinall vertues, and likewiſe with worthineſſe, and greatneſſe, it is an Inſtrument and meane, whereby the moſt worthy haue gotten great Titles, and fame; as we ſee many of thoſe which in times paſt haue attayned vnto, among whom the Predeceſſors of your excellencie with theyr noble mindes, and ſtrong armes, the Speare in the fiſt, and the ſworde in the hande, by ouercomming battels, by getting townes and places, the name and fame of them haue byn immortall to this day. And for to augment and increaſe this the more, and to geue to your excellencie, and to your children and ſucceſſours, greater glory, you tooke to wife the excellent Duches the Ladie *Iuana Curtes* that at this day doeth beautifie the whole worlde, with her woorthineſſe, eſtimation, qualitie, and greatneſſe, daughter to that valiaunt and renowmed Prince, Don *Fernando Curtes*, who with his greatneſſe and infinite Labours

conquered

conquered another newe world, and gate in it not onely townes, and Cities, but Kingdoms & Empyres: wherby did followe to his name euerlaſting glory. And euen ſo the children and ſucceſſours, that ſhall come of your excellencie with iuſt title ſhall reioyce of ſuche progenitors, labouring to imitat them in their great knowledge, and warlike actes that they did, taking the yron for the inſtrument thereof, that vnto them in their warlike excerciſes it may bee a great meane and helpe, and for that this our Dialogue doth treate of it and of the praiſe and greatneſſe thereof, I dedicate it to your excellencie as vnto whom ſo much I am bound, and it may pleaſe your excellencie to receiue my good will for too ſerue you in greater thinges.

The Dialogue of Iron, and of the greatneſſe and excellencie thereof.

BVrgus. Wherein doeth maſter Doctor goe muſing & ſtudying ſo, that he ſeemeth to be Hipocrates him ſelfe, as the olde writers haue painted him out? Doctor. Vn a ſicke perſon that I go to viſit. Burgus. Is it needefull of ſo much care before he be ſeene? Doctor. yea long before, ſeeing from my ſtudye I had great care of him. Burgus. It is a thing of great labour, you hauing ſo many ſicke perſones as you alwaies haue, that you muſt ſtudie euery day the caſe of euery one. Doctor. They are not ſtudyed all euery day, but ſuch as haue moſt neede, and do aſke euery houre newe remedies, as in ſharpe diſeaſes, where neede is of care and diligence, whereby the occaſion of the euill may the ſooner paſſe away: for thoſe that are long ſicke, as the benefites that ſhoulde be done to them by leaſure, and by litle and little, the ſtudies of them are after the ſame manner. Burgus. I went alſo thinking howe I ſhoulde ſee in the Contratation houſe, whither I nowe go, the great quantitie of Golde and ſiluer, which they haue nowe brought in theſe fleetes that are nowe come from the Indians, and eſpecially certeine Emeraldes, which they haue brought from the newe kingdome: For it is ſayde that three of them are worth three ſcore thouſande Ducats, and as a rare thing neuer ſeene in theſe partes, I went forth of my Poticaries ſhopp to ſee them in the Contratation houſe. Doctor. And I alſo do go thither to viſite a ſicke perſon at the treaſurers lodging: it may be that there wee may ſee them, let vs go in at the little gate, for it

is a shorter way, and fewe people will be there. It seemeth to mee, that the greate hall of the treasurie house is shutt: it may bee that whiles I go vp to see the sicke person, they will open it. Burgus. Your worship may go in Gods name, I will tarrye here for you, and seeing the great hall is not opened, I will sitt downe vppon the benche, and will see what doeth passe vntill you come.

Doctour. Master Burgus, I praye you pardon mee, if I haue tarryed long: for the qualitie of the cause hath caused mee to tarry. Burgus. Rather I woulde haue beene glad that you had tarryed longer, because I would haue seene more. Doctour. What haue you seene whiles I was absent? Burgus. The great hall being shutt, and the yarde full of people, and I looking vppon them earnestly, it seemeth to mee that they are people of estimation, but to my iudgement full of cares: for in them I haue seene so variable and diuerse likenesses of countenance, that I maruel at it. Some of them talking to them selues: others being alone with their heads hanging downe, and with great imagination: Others talking by two and two together: Others in clusters treating of the sales of their merchaundize: Maryners and souldiours tarrying for their paymentes: Others carrying away their portions of siluer, which they had taken out, running with it, as though they had stolen it: Others there were with the Notaries about their suites: Others in the office of the treasourer amongest the Registers. There was also a greate noyse of much people, deliuering and receiuing parcels of siluer, but they were in a great strife therevppon. The Iudges were in counsell, and many people tarrying for them in such sort, that I was in greate admiration: I being there onely to beholde, and all the rest to do their businesse. And it was to mee as one that did beholde them without greefe, as a comedye, with many Pageants.

And

And that which did make mee marueil more, was to see that none were merrye, nor content: rather they seemed to haue great care and troubles.

Doctour. Master Burgus, I am glad you haue seene what doeth passe in that house, with so much attention: for all that which you haue seene, that Gold and siluer is cause thereof, which with so great good will you came to see, and this is it which is the cause of their troubles, and cares, and not onely it bringeth such as you sawe there amazed and astonied, but many others, for they are at this daye the instrument of all these things. Some they put downe, others they rayse vp, whereby they haue rule, and dominion in the worlde. These mortall men haue put so much felicitie in them, that they haue and do procure them, by the losse of their lyues, and shedding of their bloud, and after they haue them, they conserue them with much labour, and with greater care keepe them, and with much misery they spend them, and with great euill fortune they lose them. These are they that take away quietnesse and rest. They take awaye sleape, and many passe the day to keepe them, and to increase their afflictions and cares. In the night also they rest with feare, and care: there are in them so many snares and hazardes, as wee see euery day.

Burgus. For all this I woulde see the Golde, the siluer, and the Emeraldes. Doctour. What: master Burgus, haue you neuer seene Golde, siluer, and Emeraldes? Burgus. Yea, I haue seene them, but in little quantitie. Doctour. What do you thinke is there in seeing of little, or much, but to see much earth, or little earth, and moste of all without the profite of man, of as many as nature hath created? And if you haue so great desire to see precious metals: I will carrye you to a place where you shall see one metall much more of price, & of greater estimation, then the golde & siluer ý you were so desirous to see, & better, & of more profit

then the Emeraldes, for that these things concerning stones are no other thing, but an opinion which men haue of them, and wee haue seene very fewe wonders that they do, by any thing that is written of them, except it bee to take money out of one purse, and to conueygh it into an other. I knowe no other vertue that they haue. And the Golde and Siluer is no other thing but a dust and earth of that coullour, which nature did breede in the bowels of the earth, as shee did other metalles. Trueth it is, that the people haue put more estimation in these two, then in the rest: in so much that such as haue aboundaunce of them are called riche: and that is called riches, wherof Socrates sayth, that they do no seruice to the wise man, but to trouble his mynd, as the long apparell doeth trouble the bodye. And nowe seeing wee are come to the house where the mettall is, that is more precious then Golde, Siluer, and Emeraldes, let vs go in, for master Ortuño will giue vs leaue: the porche of the doore is freshe, and the heate is greate, for here wee shall passe well awaye a parte of the hoate after noone.

Socrates.

Ortuño. What do you lacke master Doctour? Doctour. Wee would be merry and rest vs a little in this your porche of your doore. Ortuño. I am very glad thereof. Will it please your worships to sit downe, for here are chayres? Doctour. Master Ortuño, the hote after noone is better to passe in Biskey, then here in Seuill. Ortuño. There is also heate at this tyme of the yeare, as there is here, but here is a difference, that in this citie the houses are made verye well to defende the heate: and there the moste parte of the houses are made of boordes, to defende the great colde, and at this tyme of the yeare they are verye hote. It is well spoken of such as saye, that in the Winter tyme it is good to dwell in Burgus, and in the Summer in Seuill, for because the houses are made to remedye and serue both those seasons.

Doctour.

Doctor. And seeing wee are heere, I will shewe Maister Burgus the metall I promised him, which is richer then golde, siluer, or Emeraldes which hee went to see. B. I would be glad to see what it is. D. these planches of Iron that you see leaning to these walles, is the true mettall most precious, which serueth the world; & with it men profit themselues in their necessities: this is the true golde and siluer, without which wee coulde not liue; nor men coulde exercyse their artes, and offices without it; and with it are recouered the true riches, all fruites, and temporall goods, and with this mettal al other mettalles are fined and brought to their perfection. B. Truth it is, that yron is very necessary: but it is a playne thing that golde and siluer are more excellent then it, and they are bred of a better original substance, and of a greater beginning then it, as it appeareth in the fayrnesse and excellencie which they haue, more then all other metalls. *Iron.*

D. Maister Burgus, you shall vnderstande, that all these mettalls doe proceede and are ingendred of one maner of substance, original, and beginning. Trueth it is, that there haue beene great opinions and diuers iudgementes among the ancient and wyse Philosophers, wherevppon the original and beginning thereof should bee, and whereof they are ingendred. Some doe say, that moysture congeled into a certayne forme, is the matter of al metalls. Aristotle saieth, ỹ they are ingẽdred of a vapour entred into the bowels of ỹ earth. Democrito saieth, that they are made of a certayne kinde of lyme and lye. Gil a Spanish Moore saith, that they are made of ashes: others say that they are made of al the Elementes: some say that they are congeled of a cold cause: others, that heate doth make them thicke. The Astronomers doe attribute this matter to the superiour causes, and to the knowen starres, giuing to euery Planet his mettal. Plato willing to reproue the one and the other, woulde that the celestial vertue, with the earthly were the cause of his beginning, *The originall of the metalle and of what they are ingendred.* *Aristotle.* *Democrite.* *The Astronomers.* *Plato.*

beginning, and original.

Trimegist. Trimegisto sayde, that the earth was the mother of the
Plinie. metals, and the heauen the Father. And Plinie saith these
wordes. The inner parte of the earth is a thing most precious, for into it, and through it doe goe, and pearce all the influences of heauen, ingendring therein thinges of greate price, as stones and metals: and this is done, as Calci-
Calcidonio. donio Platonico doeth say, by reason of the greate heate
Calisthenes. that is in the inner parte of it. Calisthenes vnderstood that
Anaxagoras the forme of metals were all one. Anaxagoras and Hermes
and Hermes. sayde, that the metalls had one forme in the inner parte, and an other in the outwarde parte; one secret, and an other manifest, after the manner as the lead hath within it gold, and the gold lead, and so of al the rest of the metals. See you my maisters howe many and howe variable opinions there are among wise men.

A common opinion. There is another opinion, which is that which is com-
Auicen. mon, and which for the most certayne we doe followe, which Auicen wrote in his bookes of Metheurous, and in the bookes hee made of Alcumisto, which were confirmed by
Geber. Geber and Raymond Lullio, and Arnolde de Villa no-
Raymond. ua, and all the rest that haue treated of these matters, euen
Arnold. vnto our tyme, doe say, that the true matter of all metals is ingendred of brimstone, and quicksiluer, the brimstone as the father, and the quicksiluer as the mother: and the heat of the brimstone, doeth incorporate, and congele with the quicksiluer, in such sorte that of these twoo thinges are made the metals which are in the bowelles of earth: and of the variation of these twoo beginninges, they come to differ the one from the other, and of the pureneſſe of these twoo beginnings, some doe come to be more excellent then other: and for this the golde is more profitable & more fayre then all other metalles, for bycause it is formed of his beginning, cleane, and pure, which was the cause and originall of his perfection.

And

And there were Philosophers which said that al metals should haue bin golde, if it had not bin for the imperfection of the sulphur, and the quicksiluer. And al other metals besides the golde, they call imperfect mineralles, bycause they had not their pureneſſe, and concoction, that the golde had, with that maruellous friendshippe, which nature gaue vnto it. And of this it commeth, that the Alcumistes for to make golde, doe pretende to make cleane and purifie these twoo beginninges of the which all the metalles are made, and beeing put into their perfection the golde is made by of them, which is the metall most pure and cleane, of all other. Thus they doe woorke with their distillations and limbecks: and howe harde it is to doe, let them report and speake that haue spent their goods, and also their patrimonies therevppon, and yet in the end haue performed nothing at all.

Such as doe wyte against them, making impossible their woorkes and effectes, doe say, that in the bowels of the earth, the metals are not ingendred, nor made of brimstone, and quicksiluer, as they thinke and holde it for certayne, so they cannot make of them by arte, for if it were so, that of brimstone and quicksiluer they were ingendred, there would be some rase of them, in the mynes of golde, and siluer, and of the other metals: for it is seene that there is no signe or vayne of them in any of those mynes, howe deepe so euer they bee: but rather they are mynes of themselues, as wee see, that neyther in them are founde metalles, nor in the mynes of the metals are founde sulphur, nor quicksiluer. And if it were so as they say that the metalles doe breede, and are newly ingendred of these twoo beginnings, it must bee of force, that one metall were alreadie made, and the other shoulde goe a making, for that all coulde not bee made alyke: but rather they take out all metalles ready made, and perfectioned, and in the meltinges

that

that is made of them, are neither fownde sulfur, nor quicke-siluer. The cause is harde, and the opinions are many, as you haue heard. I knowe none that hath hit the marke, God only knoweth, who gaue to nature certaine lawes, and maners to congele, and make these mettals, with such mixture and forme as it hath pleased him to do. Hereof it is that some haue beene of opinion, and not without greate reason, that the mettalles were made and bred ioinctly, with the world, as saint Augustin sayeth: Al that euer the Lord made he made it together, at one tyme, and he did create it euen so, when he made the world, and created the earth, ioyntly with it, and in the bowelles of it he created the metalles, and that which is to bee taken for most certaine in this cause, as also that which doeth shewe most effectes; is the common opinion, which sayeth, that the metalles are ingendred of brimstone, and quicksiluer, for therby are dissolued many doubts, which woulde be harde to verifie, if it were not so. And this is the best opinion, most sure, and true, and with the greatest demonstration. B. Great thinges hath maister D. shewed vs, for they haue put me in admiration, and I doe vnderstande that his desire is to giue vs to vnderstande, the original cause of what the yron is ingendred, seing that his intent is to treate of it, and of his greatnes. D. Trueth it is, that my principal intent in that which I haue sayde, is to shewe you howe the yron is made, and created of the same beginnings, and matter, that the golde and siluer are made of, and the rest of the mettales, and that the yron doeth not differ from the golde in more, then the golde is made of his beginninges cleane and pure, whereby it is bright, glittering, and faire, and the yron bycause it is made of grosse beginnings, and not pure, therefore it is foule, blacke, and darke, as wee see it, and although it bee so, yet it is more excellent then golde, or siluer, and al other mettalles, for of it wee receiue more benefite, and haue more need of it, then of all the rest: and al other mettales, without it are of no value, for it doeth

take

take them out, from vnderneath the ground, and with it they are wrought and come to their perfection. With it are vessels made, money, and all other thinges which serue for the vse and profit of man: & in this respect it is of more strēgth, then al they are of, seeing that it doth make them al subiect, and in such sorte doeth grinde and beate them, that all they doe come vnder the woorking thereof, perforce. And before wee passe further, it wil doe wel that Maister Ortuño, who was borne in Biskey, doe tel vs howe the yron is taken out, made, and brought to perfection, and the rest that hee doeth knowe thereof: for this being knowen, wee wil lay the matter, with the better foundation. Ortuño. Maister Doctor hath saide so much vnto vs, that hee hath bounde mee lykewyse to runne my rase, and I will speake that which I knowe, although that my talke be as of a Biskayne.

How Iron is made.

Your woorshippes shall vnderstande that all the hilly Country of Biskey, for the most parte are mynes of yron, and although that all of them are not wrought vppon, yet those which are the best, are wrought, and such where most quantity of mettal is taken out: the others as a thing of little benefite, bee not wrought vppon, bycause they yeelde not the cost that is made in taking out the mettal of them. The stones which are vppon all in the vppermost parte of the vayne, are the most strong and harde yron, in so much that it is called steele, for the greate strength that it hath, the vppermost parte is alwayes of greate rockes, wherein is the mettall which they vndermyne, and put fire vnder them that therewith they may breake, and afterwarde with great hammers they breake them, and make them in peeces, and after put them into an Ouen, lyke to a lyme keele, and put fire to them, that therewith they may bee made soft the easier, and to make them in smaller peeces. And beeing so done they are put into a Furnace, made for the purpose, that they may melte, and there it is melt, and

the Iron doeth fall downe into the lowest parte, and so is made a great cake, the which being deuided into peeces, they carry them to the forge, where are certeine great hammers or sledges of Iron which the water dryueth, and they beate them, and there they are forged, and doe make these planches that you see there leaning. Trueth it is, that there are mynes where some Iron is more strong then other some, and likewise harder and stronger to labour. The Iron of Almayne is softer and gentler to worke: That of Flaunders is harde and naught: and therefore it is that many things are soone broken that are made of it. In Italy you haue all sortes, that of Biskey is the best, by reason it is good to worke, and it is more mightie and strong then all other, and for the goodnesse it hath, it is carryed to all partes.

Almayne.
Flanders.
Biskey.

Doctour. Do they bring Steele from Biskey as they do from Italy? Ortuño. They do bring a certeine kinde of Iron so harde and strong, that being wrought, it serueth for Steele, cheefely with a temperature that is giuen to it, that doeth make it very strong, although that it be wrought with great labour. There is great difference betweene this, and the Steele which they bring from Italy, and cheefely from Milan, for this is verye pleasant to worke and softe, and is farre better, and the crafties men that doe worke it, for this cause are desirous of it, and do vse it more then any other. Doctour. Some will say, that the Steele is a myne alone of it selfe distant frō the Iron. Ortuño. It is not so, for all are mynes of Iron, but that some is more strong then other some, and the stronger and harder it is, for the strength and hardnesse thereof wee call it Steele, and there are countries which haue no other Iron but this which is harde and strong, as all the countrey of Mondragon, where all the mynes that are in it, are of this Iron, strong, & harde, whereby it is called Steele, all that is taken out of them, the disposition of the place doeth cause it, but that which they bring

Italie.

Mondragon.

from

from Italy is of another sorte, In that countrie are diuers mynes of yron, some of soft yron & easie to woorke, and other of hard & strong yron, & not easie to woorke. And for to make the steele which they sende vs, they vse it in this sorte: they take of the soft yron, the quantitie they seeme good, and they make it in certaine small thinne planches, then they take marble ground small, and also the rust of the yron grounde smal, and mingling it al togither, they put it into a furnace to melt, prepared for this purpose, with much quantitie of kindled coale, they cast al together into it, & geueth it a strong fire, and after they cast to it some of that hard Iron that is so hard, that it cannot bee wrought, and with a strong fire it is al melt, and they make it one peece, of the which they make these barres of steele, that they bring to these partes, in so great quantitie the which they call steele, by reason it is hard to woorke, and strong, & in Latin it is called Chalibs, by reason of certain smal townes ỹ were so called, whereas was yron most strong & harde. The steele serueth for many things, bicause it is of greater might, and stronger then the yron, and of more actiuitie, and they make strong & fortifie the toales of yron with it, to endure the longer, and may doe their woork more quickly, with more strength & readines, for that it is an yron more pure and cleane, and for this cause it is more dry, and white, and better to be wrought: & this is to conclude that which I haue vnderstoode of the originall of yron, and of steele. D. Maister Ortuño, hath sayde very well, and not in short speeche, but wisely, and discretly. Reason would that many people should buy of these 2 metalles, for I haue vnderstood that they serue for many things. Ortuño, they which doe buy yron of mee, are many, but they which doe woorke it, are many more, for I doe not know any office or science in all this citie whereto yron and steele are not needful, & necessary. D. M. B. & I would be glad ỹ you would tel vs in what occupations, principally yron is vsed & spent. Ortuño. They are so many, that in many dayes they

The manner how they make Steele in Italie.

Steele.

In what thinges Iron & Steele are spent.

will not bee declared, much lesse in the little tyme that wee haue here. D. Let vs be informed as long as time wil permit. Ortuño. I wil speake of some thinges which I doe remember. One of the thinges in the which yron is most spent, as also a greate parte of the steele, is in armour, as wel defensiue, as offensiue, so that there is no place at this day in the world where they are not vsed, and exercised, and in many Countries they are made. Chiefly there is spent much yron in making of handgunnes, the vse whereof is so much in the warres, and warlyke exercises, that the people of greatest fame and actiuitie, are they which shoote in them: as a thing very principal, and most necessary: but surely it was an inuention of the Deuill, for to carrie many to hell. And to speake of all kinde of weapons which are made of yron and steele, it wil aske a longer tyme, then we haue. The yron doeth profite for the tilling of the earth, and labouring of the fieldes, and for the benefites of all the woorkes in the Countrie, to sowe, and doe other woorkes, a thing so necessarie and profitable for all people, seeing that the woorkes of the fieldes doeth susteine all manner of estates, in the worlde. The yron serueth to make buildinges, so many sortes, and diuers, that therewith they builde Cities, Townes, Villages, Forts, Churches, and publike places, the which without yron and steele coulde not be made, as also in the sciences of any manner of handycrafts man, in the which there are so many necessary instruments, for to vse, and exercise, that therby you may see howe necessary the yron and steele is, seeing that without thē they cannot be made, nor any thing can bee wrought. And to expresse euery office, and science by it selfe, that by meanes of these twoo metalles are made and exercised, it will neuer bee made an ende of. One thing I wil speake with trueth, that there is nothing in the worlde, bee it by it selfe alone or with the helpe of another thing, that hath not need of yron and steele.

By meanes of these two metals, kinges & princes do get kingdomes, and cities, & by meanes of them they do make subiect their enimies, and do defende their goods and persons. And as Liuio sayth, that with Iron the countrie is defended, and not with golde, and with it kings are made strong and mightie, and are esteemed and had in great reuerence. By Iron iustice is kept and maintayned, and by the meanes of it, euill doers are chastened, and the good conserued. This mettall hath so much authoritie in the world, that it conserueth peace and quietnesse in common wealthes, in cities, in feeldes, and in the desertes, in such sort that by it in all places they haue all their assurance, and defence: and so much may be sayde of that which it can doe, and the great auctority that it hath, and the meane that it is for al things, that my tongue is not able to speake them, nor my memory to expresse them. One thing I will say, that the auncient Romaines had by it such estimation, that onely the noble people onely might weare a ring, & the same to be of Iron.

Of two needles which are made of steele I wil speake, as of the greatest thinges that may be thought: the one is the Needle with the which they do sowe: howe necessary it is in the world, in cities, in townes, in common wealthes, in particular houses, in the feeld, in the Sea, & in al places, yea and to anye one particular man alone: And let so manye Artes speake thereof, that by meanes of the Needle are vsed, and don, and without it, they should not be vsed nor don: and being so many, it will be a thing incomprehensible to speake of them. Let euery man consider thereof, seeing that from the king vnto the sheepeheard, and from the bishop to the sexton, they cannot passe without the vse of it. And if we looke what seruice it doeth to women in their vses and exercises, in their sowings and workes wrought vpon linen cloth and silke, things so politike, and delicate, that with the Needle they do worke: Imitating also, in things which they worke, like vnto the worke of nature, making beasts, birds, *The sowing needle.*

plants, leaues, and flowers, which do seeme with the branches, that they giue of alike in coulours, as if it were the selfe same that is growing in the feelde. I sawe the picture of the kings maiestie made with a needle so naturally, as if an excellent painter had paynted it. Of all this the needle is the instrument: a thing so small that it is hid among the fingers. The Indians were in great admiration thereof at the beginning, when they were first discouered, when they sawe Spanyards sowe with a Needle, for it seemed to them a thing of wonder, and they gaue for a Needle much golde, and they were asked wherefore they would haue them, seeing that they were naked: they aunswered, for the workes that the Spanyardes did with them, they would haue them in their power for a thing of admiration. And with them they tooke out the thornes that ran into their feete, better then with any other thing.

The needle for nauigation.

The other Needle is that which serueth for Nauigation to sayle withall in the Sea, and is one of the greatest things that hath beene discouered in the whole worlde, within this little tyme: and by meanes thereof, there haue beene found newe worldes, great kingdomes, and prouinces, neuer seene nor knowen vnto vs. And if the Needle had not bene found, they had neuer bin discouered. When they wanted it, the nauigation was very little, and short: they sayled onely casting about by the bankes of the Sea coastes: and nowe by the meanes of it, they do inquire themselues, and do sayle in such sort, that the shippe called the Victorie sayled all the rounde worlde ouer, as the Sunne goeth euerye day, that it is sayde, shee sayled at one time twelue thousande leagues. And that which is more to be marueiled at, that the shippe being in a gulffe of 800. or 1000. leagues, by meanes of the Needle they came to the porte which they pretẽded to go vnto, without any other knowledge, more then by the meanes of the Needle, or as we cal it the compasse,

the which is of steele: and they do rubbe ouer one parte of it with the lode stone, and forthwith by particular vertue which God hath giuen vnto it by that parte which they did rubbe ouer with the lode stone, it looketh towardes the Pole, which is neare to the North, and perpetually it doeth this being in the Sea, or on the land, eyther by the day, or by the night, with the Sunne or without it, alwayes it looketh towardes the North. With the which Needle, and with the carde of Nauigation, wherein is placed a distinction for the knowledge of the wyndes, and the description of the portes, they sayle so many millcons of leagues, as at this day wee see: and it is done so easily, that it is very wonderfull. The inuention of this maruelous Needle was founde by a Marriner, who was borne in the citie of Melsi in Italy. Also the Iron & Steele do serue to make clockes, which is a thing of greate art, & very necessary to liue wt rule & order: for by them shall be knowē the works that are to be made, & the time that shal be spent in them, they serue for all states of people, whereby they may liue wisely & discretely: & where is no clocke they liue like beasts. they are made at this day with so much art & curiousnesse, that they make great admiration, they purifie and make cleane these two metals, that they make them as bright as any other: they gyld them, they siluer them, & there is giuen to them other coulors, & are made very fayre, as we see that there are made cheynes of Steele very delicate and fyne: and there are giuen to them dyuerse shapes and coulours, and are more esteemed then those which are made of Golde or Siluer. These metals are distilled by the waye of Alcumisse: and there is made of them Quinta essencia, as of Golde and Siluer. The Alcumisses doe saye, that the metall moste apte for their causes and effectes, is the Iron.

Who first found this needle.

Distilled.

The Iron doeth suffer a grieuous disease, which doeth consume and make an ende of it, which is called

Rust,

That ruſt commeth not.

ruſt, and becauſe it may not come to it, there are many remedies, that the things which are made of Iron, and of Steele may be continually cleane: principally, that they bee put into no moyſt place, and that they be occupyed and vſed, gilding them or ſiluering them: in ſo doing they be kepte cleane from the aforeſayde ruſt, or annoynting them with common oyle, or with the marrowe of a Deare, or with the fatt of birdes, or with white lead and vineger, when they are taken with the ruſt, for to take it away, they muſt be filed of, and put into vineger, and after into the fire, for with this it is taken away, vnleſſe when they be ſo much eaten, that they are not to be remedyed with theſe benefites. I doe not ſpeake of the fineſſe and delicateneſſe that there is in ſodering of it, and cloſing of it together, and of the vſing of it in the forge, becauſe I am wery I let it paſſe, with many other things that I ſhould ſay thereof, and do conclude, that theſe two things, Iron and Steele are the moſte neceſſarye things for the ſeruice of mã, of as many as are in the world.

Remedies when the ruſt hath taken it.

Doctour. I am very glad with that which maſter Ortuño hath ſpoken: for all is to confirme the excellencies, & greatneſſe which I haue vnderſtoode of theſe two mettales, wherby I do take them to be more neceſſarye then the golde and ſiluer, if we do conſider well of it. The golde doth not ſerue vs principally for any other thing, but for money, which is to buy any thing therewith, and for the trade of things, the which any other metall might ſerue, or any other thing. For in the olde tyme as there was no money, they did barter and change one thing for another: and by reaſon in this bartering and changing there could not be vſed any equalitie and iuſtification betweene parties; the wiſe and diſcreete men of common wealthes did agree together to make a thing, which might ſerue the lacke that might be of the one partye to the other, that with it the thinges might be made equall, and there might be a iuſtification of both partes. And for this reaſon and effect, there was inuented and made the firſt money,

mony, which was neither of golde nor siluer, but of yron, and of metall, as wee see in the mony of old tyme. And after that, the Romaynes made it of golde and siluer, for the fayrenesse thereof, but it is sufficient that the firste which was made, was of yron and of metall, seeing that the Indians haue it to this day, of fruites of trees, and especially of the *Cacao*, which is the fruite of a tree, lyke to an Almond, this hath serued, and doeth serue them for money, to buy, and to sell, and to vse all playnesse, in their buzinesse. And in all Ginea the blacke people called Negros doe vse for money, for the same effect, certayne little snayles, which they finde in the Sea, as also other nations doe vse of thinges lyke to this. B. I haue holde my peace, harkening to your Worshippes, with greate attention, and surely you haue treated in thinges of greate importance, and of greate learning: and seeing you goe treating so effectually the matter of yron, and so delicately, and with so greate learning, I woulde that Maister Doctor might satisfie vs one thing, that I haue seene decyded of learned men, vppon the complection of yron: for some doe say it is colde, and vppon this I haue had so many alterations, that they haue amased me, and seeing that Maister Doctor can certifie vs concerning this matter, wee shall take greate pleasure, if that bee will declare it vnto vs. D. I thought to haue made an ende with this saying, and that I had accomplished my promise with Maister Burgus: but nowe hee will driue mee to a question, the most harde and difficulte that is in all Philicke, and surely it were neede of more tyme, then that wee haue to determine it.

Money made of fruite of Trees.

B. Your Worship may not escape by that meanes, for to morrowe you may make an ende of that, which you cannot doe this day. Ortuño. I shal receiue great pleasure in it, although it bee not my profession: for beeing a thing touching yron, I shal reioyce therein. D. For to content you, I will

doe it, and so I will returne hither to morrowe after Dinner because we may haue time and place to treate of all thinges that are to be saide of yron. I goe to visite my sicke people the little time that doth remayne: and Maister Burgus will goe too his Apothecaries shoppe, and so God be with you.

The Second parte of the Dialogue of Iron, treating of the vertues thereof.

DOctour. I am right glad, that I find maſter Burgus here, for as I came by the waye, I ſent to call him, becauſe it might haue chaunced that wee ſhould not haue met ſo well together as wee did yeſterdaye. For wee went from hence whē it was night. Burgus. For a matter of ſo great importance: and that doeth giue ſo much ſatiſfaction and contentment it is good to come tymely. Ortuño. You are welcome, maſter Doctour, you haue verye well accompliſhed your promiſe. God ſaue you, in a good houre be it, the Porche of the doore is verye freſhe, and it is needefull that it ſhoulde, be ſo, becauſe it is ſo hote. Burgus. Seeing that wee bee nowe here ſate downe, and are ſo well ſhadowed from the heate, it will do well, that maſter Doctour do relate vnto vs, that which wee aſked of him yeſterday, that the tyme paſſe not away in vayne. Doctour. I do mynd ſo to do, for alwayes I come ſhorte and wearye, and haue neede of tyme. This queſtion which wee will treate of, is ſo difficultie, that many of the olde writers, who haue treated of Iron, did let it alone, and medled not with it: for the doubtes they had thereof, whether it were hote or colde: And if any did treate thereof, it was ſo ſhorte, and ſo out of order, that they lefte not any thing knowen nor vnderſtood, following euerye one the opinion that ſeemed beſt to his

The queſtion if the yron be whot or cold.

owne iudgement.

And that wee may more apparantly see the same, I will speake of such that holde the one opinion, and also of those that are of the other, and the parties being heard, wee will iudge that which shall seeme best vnto vs. Let vs speak first of those that affirme Iron to be colde, and let Galen be the first, who doeth saye that all those metals of their nature are dryye, and so they haue great vertue, and strength, to dryye vp, and that that hath moste vertue & strength to doe this among all of them, is the Iron, as also with this vertue to dryye vp: it hath also vertue to make colde. He doeth compare it to the stone, saying that the substance of the stone is constant, and stedfast, for the colde, and dryeth that it hath: Euen so is the Iron, in such sorte that it hath the nature of the stone, the which is colde and dryye. And this which hee sayeth in the myth of his Methodo, hee doeth confirme in that of the naturall faculties. The harde bodies do shewe to haue more earthly partes, and as the Iron is most harde, it hath more then all other thinges, whereby it commeth to be colde and dryye.

That the Yron is cold.

Galen.

Idem.

Aueroys.

Alberto Magno.

Aueroyes doeth confirme the same in the fifth of his *Coliget* and sayeth: things which are made harde of heate, with the dominion of earthly partes ought to be colde, and dryye, as the Iron is. Alberto Magno in the booke of the Metheuros sayeth: the Iron when it is kindled maketh it selfe very cleare, for because in his principall qualitie it hath earthly partes, the same hee doth confirme in the booke which he made of metals.

Conciliador.

Idem.

Conciliador in the difference 155. sayeth: in the Iron is not founde that vertue which is expressely actiue, but in the ende it is colde and dryye. The same wordes are sayde in the difference 128. Gentill in the same question which he made *de Actuatione medicinarum*, sayeth, that the Iron is colde and dryye.

Herculano

Herculano in the chapter *de Vomitu* confirmeth the same. *Herculano.*
Iacobus de partibus vpon the second of the first, sayth that *Iacobus de*
the yron is colde and dry. Wee do see that the waters which *partibus.*
haue quenched hot yron or steele, are colde and dry. Auicen *Auicen.*
in the seconde of the first, sayeth that they do restrayne the
colour, and take away drythe, and the heat, chiefly in time
of very hot weather. And following after this, Menardo *Menardo.*
saith, that the water which hath cooled hot steele is colde,
seing that it taketh away the drieth, and doth mittigate the
heate, in tyme of hot weather: and the drieth being taken a-
way, causeth that the putrefaction of the feuers do cease, and
where they are with stooles, it maketh an excellent woorke.
Albucasis in the booke which hee made of cering instru- *Albucasis.*
mentes sayeth, that those instrumentes wherewith the head
shoulde be cered, ought to be of golde, bicause it is most tem-
perate: & that in no manner of wyse they be of yron, bycause
the yron is colde of nature.

Brasauola in his booke of the Frenche disease sayeth, *Brasauola.*
that the yron is colde and dry, which as he sayeth doth shewe
wel in his colour and manner of substance, and in the darke-
nes and waight it hath, for these thinges doe alwaies ap-
peare, and come into earthly substance, as that which is
light in to hot, and ayery substance, which is knowen to bee
colde and dry for his effectes, seeing that it taketh away, and
doeth represse the cholerike stooles, it withholdeth the flure,
and hot runnings. That which this doeth, alwayes is colde
and dry.

Sanauarola putteth the degrees of the coldnes, which *Sanauarola.*
the yron hath, and sayeth; that it is colde in the seconde de-
gree, and dry in the third. B. Maister Doctor I pray you
to passe forwarde: for vnto mee, that which is spoken, is suf-
ficient, for I haue no doubt therof, but that the yron is colde
and dry, and alwayes I haue vnderstood it to be so, and now
with the confirmation of such authors, I holde it for more
certaine and firme. D. Maister Burgus hath very quickly

determined without hearing the other partie. And therefore it is said that the iudge shoulde haue twoo eares, the one to heare the one partie, and the other to heare the other partie: & when you haue heard the contrary party which saith, that the yron is hot, auctorised with so graue men, and so wise, as the aforesaide, perhappes you shal remaine confounded, in hauing made so light a iudgement. B. Is it possible that any do say that the yron which is hard and colde, & waighty, is not cold, but hot? I cannot beleeue it, vnlesse it were with some sophistical arguments. D. It shal not bee, but with very plain reasons & euident, spoken by the most principall Phisitions, and Philosophers, that haue beene heretofore. Galen in his ninth booke of the simple medicines, saieth, that the metalls haue much substance of the fire mingled with the rest: how much reason is it, to bee more in the yron then in the rest of the metals, but because it is hard and thicke, let Rasis shewe it. for in the 21. of the *Continent*, hee doeth say yron to be hot, & dry, in the third degree. And for confirmation therof, let Mesue be cited, who was both a phisition and a Philosopher, very famous in his time. Aliabas in the 5. of his *Theorica*, doeth say that the water that hath quenched hot steele, is hot and dry, because it hath vertue to consume the superfluities of the stomacke, and openeth the inner parts of the body, which are al workes of heate. Auicen in the second *Canon* saith, that the steelie water doth resolue, which worke is only of heate, and he himself giueth it, in the disease of the palsy, which is a disease for the most part, that commeth of cold causes. Conciliador in the Commentaries which he made vpon the problemes of Aristotle, maketh a great doubt in this matter, saying that the authors which doe treate of yron, did not determine if it were hot or cold, but that their opinion is, that it doth more decline to be hot then colde. Auicen saith, that the rust of the yron is hot. Mathew de Gradi saith so likewise. Alberto Magno in the booke which he made of metals, in the 3. parte saith, that of

That the Iron is hote.

Galen.

Rasis.

Aliabas.

Auicen.

Idem.

Conciliador.

Auicen.

Matthew de Gradi.

Alberto Magno.

the

the gold and the copper there is no doubt, but they are hot, and chiefly the copper, by reason it is of a darker colour, and for this cause the yron doth participate of heate. The Astronomers doe say lykewise that it is hot, seing that they holde it, to be vnder the dominion of Mars, which is hot and dry. And besides these graue authors the reason doth shew it self, and the works and effects it hath. We see that it doth ouercome the superfluous moysture of the stomake, it openeth the opilations, it prouoketh the monthly custome of women, it consumeth, and dryeth vp al which are works of heat, insomuch that I do perceiue with that which is already spoke that M.B. is amased, and of another opinion then he was before. B. Surely it is so, sithence I haue heard such graue men shew so good reasons that the yron is hot, it hath driuen me into a great doubt, and confusion, and knowe not how to determine with my self, vnto which part I shal inclyne, and beleeue. D. and so lykewise many others haue done that knew not what they should determine. And wryting of the yron they set not downe of what complection it was, bicause they knew not to what part they shoulde inclyne, seeing the variety of iudgemēts were such as we haue declared. B. It would be a learned thing & very conuenient to make certain in one iudgement these authors, seing that so long tyme they haue bin at difference, & at discord: and it seemeth to me that M. Doctor might do very wel, seing that the Greekes & Arabiens did sit in counsel togither with one consent, to determine vpon the letting of blood, for the stiche in the side, and other controuersies which were in this matter: & seeing that worke hath bin so esteemed in all places, lykewise this will be of great estimation, to make such graue authors to agree, which are so different & contrary in opinions. D. It seemeth to be a hard thing to do this. B. the greater it is, the more it wil be esteemed. D. Bycause my good will is to please Maister Burgus, I will speake my minde and opinion, more for the desire to tell the certayne trueth, then to hit the iudge, and too set downe a finall iudgement,

and

and determination of this controuersie.

A concorde of the difference.

We haue sayde with the opinion of Auicen, and the rest of the authors, that al metals are made of sulfur and quicksiluer, the sulfur as the father, and the quicksiluer as the mother, the one as the maker, and the other as the matter, and being so, the matter whereof the yron is made, is of these twoo things, and of these twoo beginninges, of the most hot sulfur, and of the most colde quicksiluer. The which nature hath placed in the inner partes of the earth, and made them metals, and where there was these twoo beginninges, most pure, it was made golde, and lykewyse of that which was grosse and vnpure, according to the degree and qualitie of euery one, there was ingendred and made the metal, conformably to the pureneſſe, or grosneſſe that it had: and where these metals are more vnpure, more grosse, and more darke, the yron did ingender. The which being of beginnings not pure nor cleane, but grosse and filthy, became to be a metall, more harde then al other metals, so that by meanes of it strength, there might bee some who might make it easie and subiect to bee wrought, as also it might bee a necessary instrument that thereof men might profite themselues. And whereas the yron is made and ingendred of these twoo beginnings, which are, sulfur and quicksiluer, the one hot, and the other colde: so it hath the complection, and temperature, and doeth participate of both qualities: therfore it is so dry, and for this cause hard and strong. By meanes of the sulfur it heateth, it consumeth, it dryeth, it openeth, it comforteth, it prouoketh appetite, and maketh the meruellous woorkes that we will speake of heereafter, and al is done by meanes of the heate which it hath. And by meanes of the quicksiluer, being grosse and vnpure, and being formed with earthly vertue, wherewith it is mingled, it cooleth, it retayneth, it thickeneth, it congeleth, it withdraweth, and detayneth any maner of fluxe, or runninges by binding, it taketh away soores, it cooleth and tempereth the heate, and it doeth ma-

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ny other effects, which are all done by meanes of the coldnes that it hath, in such sorte ẏ as by the aforesaide is seene, the effects are contrarie which the yron doth: the cause wherof is by reason it is compounded of things that haue contrary qualities, which are rooted in it, and do worke conformably to the subiect where they doe worke. For where it is need to open, it openeth; and where it is neede to shut, it shutteth. Trueth it is, that besides these qualities, the yron hath an other most principal, which is, that it is most dry, more then all other metals, by meanes whereof it doeth many of these effectes and workes, which wee haue spoken of, and also it hath vertue to heate, to coole, and to dry vp. And of this it commeth, that some doe say it is hot, bycause they see that it maketh workes of heate, and others saie that it is colde, bycause they see that it doeth workes to make colde, the reason whereof is, that it is compounded of twoo contrarie beginninges, the one hot, and the other colde, and thereby it seemeth that they may very wel defend themselues, who sayde that yron is colde, and worketh cold effectes: And lykewyse they that sayde, it was hot, and doth hot effects. Whereby it doth appeare that which the one and the other haue spokē and treated therof, to be true. B. Maister Doctor hath very wel ended the controuersie, and contrariety that is in this matter discretly and wisely, wherby wee are satisfied: but there remayneth a doubt, if the quicksiluer bee colde, as he sayeth that some doe say that it is, and to proue it, they say that it sheweth by his strength, colour, and taste, and the effectes which it doeth, to make colde, seeing that such as doe vse of it, it maketh impotent; they suffer weakenesse, and trembling of sinewes, and are vtterly voyde of the vse of their members, and many dye all together of a disease called Apoplexie, and all this doeth come of cold causes. They which say that the quicksiluer is hot, doe proue it with his effectes, for anoynting the iointes, and other partes, of the body therwith, it maketh great workes, and effects of heat,

it inflameth their mouth, and throte, their gummes, & rooffe of their mouth, with great heat, and burning: it prouoketh sweat most vehement: we see that therof is made that most strong thing like to fire, that is called *Sublimatum*, which is most strong fire, and burneth where soeuer it bee put, and all that it taketh, it consumeth, and fireth. Of it is made that corsiue poyson, called pouder *Precipitatos*, in such sorte that the cause is doubtful, seeing it hath and doeth the workes so contrary to make colde, and to make hot. D. The same doubt we haue of it, as of the yron, and what is that which Maister Burgus wil now haue? B. Now that you brought vs out of the first doubte, we pray you that you wil bring vs out of the second. D. It semeth vnto me that Maister Burgus doth take the matter so earnestly that I must needs do it, bicause I meane to content him, in al things, & it shal bee done very quickly: the euening commeth vpon vs. The quicksilner is a metal cõpounded of diuers parts, the watery parts that it hath, are mingled with earthy things, which is that that giueth it substance and strength. It hath also mingled with it sulfery parts, which seemeth to be very bright: for in chafing the quicksiluer betweene the hands, there remaineth in them the perfit smel of brimstone, & so the quicksiluer is compounded of diuers things. The watery & earthy parts giueth it vertue to make colde: by meanes whereof is done the vertue which we haue spoken of, and by meanes of the sulfure which hath a pery parts, it heateth, penetrateth, openeth and maketh thin, and by them it prouoketh sweat, it causeth to expel by the mouth, and by stooles the humour that doeth abounde, by heating and doing other effectes of heate. And therfore it is not to be maruelled that the quicksiluer doth contrary effects, seing it hath diuers operations, which is the selfesame that we haue spoken of the yron, and so the doubt remaineth discouered which was propoũded by M. Burgus. B. I remaine sufficiently satisfied of that which

Sublimatum.

ls laide, but not so satisfied that there doeth not remaine for me to aske of M. Doctor another thing, which is of more weight then all that is saide: which is, to knowe the vertues that the yron and steele haue in the vse of medicine: for their works, and effects, as I haue hard it reported, are many.

D. It wilbe a trouble for me to recken, and tel of so many ancient authors as also of late written authors, which doe treate of the vertues of yron, and of the steele, by reason they are many, and doe treat of great things. And seing that it shalbe declared, let vs loose no tyme, wherby we may the rather make an ende. By that which is sayde, you haue vnderstood howe the yron, and steele, are one kinde of metall, sauing that the steele is more cleane yron, and more fine, & for this cause it is hard and strong. They of old tyme knewe not the steele, but onely treated of the yron, and to it they attributed the medicinal vertues that wee will speake of, and vnder our talke of yron, we wil comprise the steele, seeing that it differeth not from it, in more then in being purer, & cleaner from superfluities: and for this cause the steele doth make cold, and dryeth more then the yron. For where it is needful to beate and to open, the yron hath more force, because it is not cleane of the sulpherie partes, for there is lost much thereof, when the steele is made in the forme as it is aboue sayde.

Of the preparation of Iron and Steele.

It is needful before we proceed forwarde, whereby wee may the better treate of the vertue of yron, that wee vnderstand how it ought to be prepared. For if it be not prepared, neither can it be administred, nor yet wil it worke it effects, bycause it is a hard metal and strong. And seeing that wee haue M. Burgus here, who in his arte is one of the excellentest men of al Spain, he may declare vnto vs how it may bee vsed, and prepared, bicause wee may goe forwarde in this matter. B. I haue receiued great pleasure with that as I haue hearde treated of yron, and of steele, and thought that wee shoulde haue made an ende, and not treated

any longer of them: but seeing that it seemeth good to Maister Doctor, that I shoulde speake of the preparing of these metalles, I will doe it, bycause I woulde say some thing as well for my parte. But if Maister Doctor woulde take paynes, hee might speake thereof, as wel as most men that are in the world, seeing he knoweth it, and that there is nothing in medicine hidden vnto him, but seeing that wee haue of him a good Censor, if any thing doe lacke, he may speake and supply it. The metalles if they bee not corrected and prepared euery one, as it is conuenient for them, cannot serue in medicine, nor worke the effects and vertues, which they haue in them, bycause they are grosse of substance, and strong. The Alcumistes haue knowen and do knowe much in correcting and preparing of them, seeing that wee see they vse the golde and the siluer, in broths, that they may be dronke, and doe reduce them into pouders, as also they do the like with the lead and copper, and of other minerals and metals, which they doe correct and prepare, for to make them into pouders, that they may serue in medicyne.

To correct Metalles.

They doe correct and prepare particularly the yron for this effect, but with greate difference, from all other metalles, as Bulcasis sheweth very learnedly, being a Phisition, and a Moore, who in particular doth shew the manner which ought to bee had, for to prepare the yron, and hee sayeth in this manner, the fyling of the yron which is most pure, must bee taken without other mixture, for if it bee mingled with Copper, or Lead, or Glasse, and if it bee giuen so mingled to any person for to drinke, it wil kill them, you may take the quantity you list, of that which is fyled, being most pure, and let it be washed, and after it is wel washed, let it be put into a cleane vessell. And let there bee put to it vineger, and put it vnder some thing, so that it bee well couered, let it so remayne thirty dayes, or at the least seuen, and after that tyme take it foorth, and you

Bulcasis.

you shall finde that which is filed of the coullour of Verde-grece, the which must be dryed: and after it is drye, it must be grounde, and being well ground you may vse thereof.

Some there bee that do washe it with fresh water, or with vineger, and do straine it through a linnen cloth, and then put it vnder a vessell vntil it ware rotten, and after they wash it, and keepe it. That which this Moore doeth say, seemeth to be of Aueroyes, in the fifth of his gathering, where he setteth downe the preparation thereof in this forme: After the Iron is ground very small, let it be put many tymes in to vineger, or into Gotes milke, when it is crudde. This he would should be the preparation. And Christopher de honestis, following this in the commentaries which he made vpon Mesne sayeth, Let the fyling of the Steele be put into vinegre many dayes, for in any other wise the vse of it will not profite, although that some do put it into milke of Gotes, and some into oyle of sweete Almondes, and in this sort they take it. The same preparation Clement Clementino doth giue. It seemeth a harde thing to beleeue, that the Iron or Steele is penetrate, and doth waxe soft with any of these things: onely the strong vinegre is that which doth penetrate and soften it, whereby it may be well grounde, for to vse of it. And for the more certeintie I will shewe howe I do prepare it. I do take of Steele the purest and whitest I can get, as also Iron, and do cause it to be fyled as small as may be, and when it is so fyled I cause it to be washed in water many times, vntill the water do come foorth cleare, and then I put it into a cleane glassed vessell, and do cast to it as much strong white vinegre as may be sufficient to wet thorough the sayde fyling, and the vessell being stopped & put into a close place, I do let it stande xx. dayes, stirryng it well twice euery weeke, and putting to it some vineger if it bee needefull: and after the twentie dayes, when it is well sokened, I take it out of that, and put it into some other broder vessell, or vppon a table, that it may dry in the shadowe, and

Aueroies.

Christopher de honestis.

Clement Clementino.

The preparation.

after it is drie, I doe grynde it in a morter of metall, sifting it twise through a thicke sieue of silke, and so beeing made into Pouder, I put it into a fine earthen paynted pot, & then with a Pestle I beate it small agayne, in suche sort that being taken betweene the fingers, it seemeth not too haue anie maner of substance, neither is it felt betweene thē. And if it be not done in this sort they are neuer well grounde, for it is a thing that they take most care of, so that therby it may worke the effect the better. And beyng made into pouder in this sort, it ought to be kept in a glassed vessel. Some doe wet it with Gumme Dragagaunt and make it in rowles: and it liketh mee very well, because they be the better conserued, and the gumme Dragagant taketh away some parte of their drithe. And seeing that I haue made an ende of the preparing of the steele and Iron, that it doeth the effect when it is needeful as though it were the steele it selfe, let Maister Doctor shewe vnto vs the woorkes and vertues that it doeth. D. I doe reioyce very much to heare the good order of the preparation, that Maister Burgus hath geuen and set downe to be vsed with these metals. And seeyng that I am bound to declare the vertues and medicinal works which they haue, I wil speake of it the best that I know, as well that which I haue knowen and read, as that which experience hath taught me, and the vse of so many yeeres. These two metalles doe serue in medicine two manner of wayes; the one is, that of them may be made instrumentes to worke with, in causes of Surgery, without the which the Surgions cannot worke their works and effectes, nor the Barbours without them cannot do their occupations. To declare what instrumentes those are which serue for the one and for the other occupations, it wil be to tedious. The yron and steele doe serue in medicine with great effectes and maruellous workes, by curing and healing diuers diseases, and so Plinie in his booke of the naturall historie, treting of this matter of yron, after he wrote great things of it, as well in that which doeth profite in the seruice of man,

The vertues of Iron and Steele.

as

as other curious thinges, hee treateth of the vertues and woorkes which it doeth in medicine, shewing first the qualities of it, saying: The yron hath vertue too drie by, too restayne, and too holde fast, it is good for suche as doe lacke theyr heare, that it may growe, beeyng prepared and mingled with some licour prepared and made for the same purpose, it taketh away the roughnesse of the cheekes, mingled with Vineger: and beyng made in an oyntment with oyle of of Myrtiles, and waxe, it taketh away the blisters of all the bodie: the pouder of it mingled with Vineger, doeth heale the disease called Saint Anthonies fire, as also all maner of skabbes, it healeth the little sores between the nayle and the finger, the pouders therof being applyed therunto with a linnen cloath. It healeth also the fluxe of women of what sorte soeuer it be, beyng put therevnto with wooll or with cotton wool, and also if they be applied therevnto after the manner of a Tent in the lower partes, the pouder beeyng mingled with mirrhe and put to the sores or wounds newe hurte, doeth soder them and healeth them: and beeyng mingled with Vineger and put vpon the piles, it dissolueth them. It is a great remedy for such as are gowtie, beeyng applyed with thinges made for the purpose vpō the griefe: It stencheth the blood of such as are wounded, which is for the most part made of Iron. It is geuen to be drunke to suche as are diseased of the lungs, for it consumeth the disease, and healeth him that is sicke, it stayeth any manner of fluxe & the Piles, & doeth remedie the soares of them. It healeth sore cheekes, casting the pouders vpon them it is a great remedy & worthy of estimation. He that doeth cause it to be made & doth put it vpon a Playster called Higre, the which doeth profite to take away and make cleane the soares, and to take away the Fistula and too eate away the Braunches and too cause that the sores bee filled with flesh: all this is of Plinie in the Chapter of yron. Galen in the Booke of Triacle to Piso, declareth much the necessitie of yron, for the life of mankinde and for the seruice of man, and doeth account it for a

Galen.

most

most excellent remedy, for to dry vp the moystures & teares of the eyes. In that of continuall dissolution, he sayeth, that peeces of burning Irō cast into milke, by taking away ẏ waterishnes which the milke hath, is good for ouer much stoles, and especially for the bloody flix. And in the tenth of the simple medicines, he commaundeth that milke be giuen, where in peeces of Iron haue beene quenched, and sayth that such kinde of milke doth good vnto them which haue the bloodye flix. And in the like case it is better to vse of Iron, then of stones or pebble stones, by reason the Iron doeth leaue more drithe in the milke. Alexander Traliano, adding to this, treateth how milke shoulde be vsed in stooles. He commaūdeth to seeth milke with a quarter part of water, vntill the one halfe be consumed, and in this sort it may be giuen to them which haue the ague with stooles, and it is better in the place of small pebble stones, wherewith they do commaund it to be sodden, that there be cast into it small peeces of burning Iron. Paulo, well neare sayeth that which Galen hath sayed, and that the powder of Iron mingled with vinegre profiteth much to such as haue matter comming forth of their eares, although that it hath beene of a long continuance. And also it is a great remedy for such as haue taken venom, that is called Aconito. And forthwith he treateth of the vertues of the water that haue cooled hot Iron, and sayth, that it doeth good to such as do suffer the payne of the belly, and such as haue any cholerike disease, and such as haue hot stomakes, and such as haue the stopping of the lunges.

Alexander Traliano.

Paulo.

Dioscorides. Dioscorides in the chapter where hee treatethof the rust of yron, saieth, that the water or the wyne, that hath quenched a peece of burning yron, is good for them that haue the flure of the stomake, and the bloody flure, it dissolueth the hardenesse of the lungs, and serueth in cholerike stooles, and in the loosenesse of the stomake. Aecio, treating of certaine

Aetio.

rowles

bowles which are very excellent for the opilations of the inner partes, saieth, that it is a moste conuenient remedie for the Lunges, and inner partes of the Bodie, that the water that hath quenched whotte yron bee taken for a long time: but suche as haue a whotte disease, must vse of the water, and such as are colde if they be weake, of wine that hath quenched yron. Oribacio sayeth, that the water which hath quenched whot stile, is an excellent remedie for suche as are sicke of the lunges. *Oribacius.* Scribonio, an auncient Phisition sayth, that the water which hath quenched whot steele, is a greate remedy for such as are swollen, and for suche as haue sores and griefes of the bladder, chiefly if they vse it continually. *Scribonius.* *Rasis* in his *Continent* treating of yron saieth, the same as Galen doth. And Paule adding this, the yron doth take away the fluxe beyng ouermuche of the menstruous, and conceauing with child, it healeth the little soares that are betweene the finger and the nayle, it taketh away the Pearle in the eye and the hardnesse of the eye lid, it healeth the piles outwardly, it remedieth rotten gummes, it taketh away the Goute from the feete, and from the handes, it maketh heare growe where it lacketh, although there haue none growne a long time. The water that hath quenched yron, is good for the fluxe of the bellie, although that it hath beene of a long continuance, and for stooles of blood which doth auoyd from the bodie, and the meate which is eaten and not consumed, and for stooles of blood: it also dissolueth the hardnesse of the lunges, it remedieth the runninges, and weakenesse of the stomake. *Rasis.* And Macerico an auncient Phisition saith, if the pouder of yron be taken with sodden Wine called Cute, it comforteth the weakenesse of the stomake: he taketh for his Authour Mese a Phisition. And Rasis concludeth the same, saying, I say and certifie by great experience, that the yron, doeth profite in the disease of the Piles, and for the fluxe of Urine, and for ouermuche fluxe of the menstrues: this sayeth *Rasis*.

Serapio.

Serapio reciteth all that Rasis saith, word for worde: and because I woulde not say it twice together, I let it alone.

Auicen.

Auicen followeth Rasis in all that he hath sayd, adding this that followeth to it: The water wherin yron is quenched, maketh strong the inner members by his owne propertie and manifest qualitie: it comforteth the stomake, for the water which doeth quench whot yron, strengtheneth the vertue, and consumeth the superfluities of the stomake, and the superfluous moysture thereof, for those are the things that take away appetite by the loosenesse of the mouth of the stomake, and they are those which extinguish and kill the natural heat: and the yron by reason of the coldnesse and drithe, helpeth the knitting which is made in the mouth of the stomake, wher the appetite is ingendred, it comforteth the Liuer and the rest of the interiour members, it strengtheneth naturall heat, the sinewes and powers of the bodie, and in such sorte it doth geue them strength, and they take such vertue thereby, that they caste from them the opilations: by reason of which causes the Lunges are consumed. It comforteth the vertue of generation, and this it doeth by consuming the moysture which is that which letteth & troubleth naturall heate which is necessary therefore, and if it be not done by his qualitie yet it is done by his accidents. All this is spoken by Auicen, in the second of his first, as also he sayeth in the seconde Canon where hee prayseth the yron greately for Ringwormes, and for swellings, and for the Goute, and mingled with Uineger and put into the eares that of long time haue cast out matter, it healeth them, & for the sharpnes of the eye liddes, and to take away a webbe or the whitenesse of the eyes: and hee saieth moreouer that the Wyne which doeth quenche the Iron dooth profite for the Apostumations in the Lunges, and for the loosenesse of the stomake, and for the weakenesse thereof, it taketh away the superfluous Flixe of the Mother; it dryeth the piles it taketh away olde sooles and the blooddie Flixe, it doeth good to such as they? fum-

Auicen.

fundament commeth forth, and to such as they? water doth auoyd from them, not feeling it, it taketh away the ouermuch Fluxe of the menstrues of women, and comforteth lustinesse in man or woman: all this is taken out of Auicen. Aliabas in the fifth of his Theorica sayeth, the water that cooleth the yron, doeth detayne the bellie; it hardeneth and comforteth the Members, if you bathe your selfe with it, it doth good too the Paynes and Apostumations of the Lunges. Albucasis sayeth, that the vse of yron prepared, taketh away the naughtie colour of the yellow face, that is of the colour of Saffron, and the vse thereof doeth make fat, and it shoulde be vsed as the sicke man doeth heale, who being well and whole, doeth waxe fat. *Aliabas.* *Albucasis.*

Well neere all that which I haue sayde, Alzananio and Isack, do say: which I doe leaue to relate, because it is shewed already. B. Haue there been any late writers that haue sayd any thing touching this matter? I thinke there be none that considereth howe that the Auncient Writers haue written muche thereupon. D. Yes, many and very learned. B. it woulde doe well that you woulde so muche pleasure vs, as to shewe who they are, and what they say, seeyng you haue begunne, and that they remayne not vnknowen. D. I will shewe you, for some of them with care, and particularly, haue written of yron, and the vse thereof, and of the great vertues which it hath, and the like they say of the Steele. A Phisition which was a Cardinall called *Vitalis de Furno*, treating of yron in a particular Chapter, saith: the filinges of yron haue vertue to drie vp and to make thin, and therefore it openeth and healeth opilations of the lungs: it healeth the bloodie Fluxe, and anie manner of Fluxe of the Bellie taken in meate or drinke. The Iron that is quenched manie tymes in Wyne, is good for the stoppinges of the Lunges, and Inner partes, and the milke is good wherein the Steele hath beene quenched. *Alzarania. Isaack.* *What the late Writers say. Vitalis de Furno.*

The yron obeyeth nothing but the Diamont, for it cannot doe more then yron: for it doeth consume it altogeather. There is no mettall, which dooth receiue so much hurt with the rust as the Iron dooth, and much more if it be cankered with the bloode of mankinde, and also after you haue made it cleane againe if you annoint it with the marrow of the deere called the hart, or with Oyle oliue, or with Uineger mingled with Alom. This the Cardinall saith.

Monteñana. Monteñana in his Counsell a hundreth sixtie one doeth put for a great secrete to kill or quenche fiftie times a peece of steele in strong Uineger and in that Uineger beyng made whot, to wet a course Linnen cloth, and put it vpon the lungs and inner partes that are stopped, many dayes together, *Sauanarola.* Michael Sauanarola in the booke he made of Bathes, doth say, the yron maketh colde and drieth vp, whereby it is bynding, and therefore it doeth deteyne, and the water that killeth or quencheth the yron, hath the sayde vertues, and all the rest that the yron hath, for the water receiueth into it his qualities, and vertues as *Galen.* Galen saith, that the water receiueth the qualities & vertues of the thinges that we put into them, or sodde in them, and they doe the same woorkes that the said thinges themselues will doe; the water which killeth or quencheth the yron or steele dooth deteyne, it causeth that the fluxe or runninges doe cease, and being put to the ruptures, it dooth sodder them together, and shutteth them, it consumeth the olde matter of the eyes. The pouder made of yron dooth loose the swollen eye liddes, it taketh away the Rime from the eye, and dooth make fast the gummes that are losse. When there is a tent made and wet in this pouder prepared and put into the mouth of the Mother, it withholdeth anie maner of fluxe of it: and the like it dooth by putting it into the fluxe of blood: that commeth from the Piles.

This Pouder is good agaynst the Uenome called *Aconito*. The Wine that quencheth yron or the steele, doth

doeth profit for the hardneſſe of the lungs, and the weake ſtomake and laxatiue, & any maner of fluxe, chiefly if it be cholerike, it doeth profit much. Such as haue the dropſie, and the fluxe of the wyne, and ſuch as haue the menſtrues, ouermuch, and ſuch as their water goeth from them without perceiuing thereof, and ſuch as their fundament goeth out: hetherunto Sauanarola hath ſayde. Nicholas Florentine, prayſeth infinitely ſteele, for opilations of the inner partes of the body, and lykewiſe the water of the ſteele. Bartholomew Anglicus, greatly prayſeth the vſe of yron, & of ſteele, and ſaieth, that they are a more excellent medicine, then gold or ſiluer, for the ſeruice of a man: for that by them theſe twoo metalles, that are ſo greatly eſteemed of all men, are kept in ſafetie, bycauſe they do defend and ſucker them from ſuch as continually doe perſecute them. They defende iuſtice, they conſerue the commonwealthes, by them the euill doers are chaſtened, and the good are conſerued and defended: in all offices of handycraftes they are neceſſarie: they labour and worke the fieldes with them, whereby wee are maintained, it hath medicinal vertues more then any other metal, for the filing which doeth proceede of it, hath vertue to dry vp, and to make thin. It vndoeth opilations of the lungs, it taketh away any maner of flux of ſtooles, although they bee of blood: and it profiteth for many other things. At this the Engliſh learned man ſayth. William of Saliceto, in the cure of opilations of the lunges, doeth commande to take the pouder of ſteele, for to looſe opilations, and hee taketh it for a great ſecrete. Platerio in the chapter of yron ſayeth, the yron and the ſcales of it, and his ruſt & the ſteele euery one of them hath the lyke vertue and propertie, taking twoo partes of a dram of the fyling of yron prepared, as it is conuenient, with hot wyne, it healeth the opilations of the liuer and the lungs, although they be very olde. Mathew Siluatico ſaith the ſame, that the ruſt and the ſcales of the yron haue the ſame vertue that the ſteele hath, either of them

Nicolas Florentine.

Bartholmew an Engliſh man.

Saliceto.

Platerio.

Matthew Siluatico

being prepared and made into pouder, doe heale old opilatiõns, and they must be taken with hot wyne, and these pouders must be mingled with the iuyce of Molen, put in a tent of cotton woll, into the pyles, it healeth and cureth them, & also when the fundament commeth out, of what manner soeuer they bee: and chiefly if it proceede of a hot cause, by casting wine called Tente, vpon burning pyron, and taking the smoke thereof, doeth take it away. Clement Amerino after that he hath shewed the preparing of the steele, doeth command to giue halfe a dram thereof prepared, mingled with sugger of Roses, taking it fasting, it causeth that no euil humours be ingendred in the body, and it taketh away the rottennes of them, and it dryeth vp the waterishnes of the stomake, it procureth appetite, it strẽgtheneth the interior mẽbers that are weake, it rectifieth the liuer that is sicke, and the rest of the members, and chiefly if they take the pouders with spyces of a sweete sauour, they will make the colour of the face cleere and fayre. Christopher de Honestis, after he had set downe the preparing of the steele, saith, that the pouders of it are meruellous good, taken with suggar of Roses, in the morning, bicause it giueth appetite to meate, it comforteth the strength of the stomake, & consumeth the superfluous moysture therof, whereby ỹ disgestiue vertue doth strengthẽ it self, to make his workes the better. It healeth thẽ that are in a consumption, & such as are swollen with opilations, or with the euil complection of the Liuer. It is profitable for them that haue a naughty yellowe pale colour in the face, it comforteth the Liuer, it keepeth away the dropsy, & if it be at the beginning, when it first commeth, it cureth and healeth it. And generally it taketh away all the rottennes of the body, and doth rectifie al the corrupt humours, chiefly if they bee the interior members. Mathew de Gradi doeth prayse it much in the flixe, ỹ is ouermuch of many months, and in stooles: and Auicen declareth it in the 20. of his thirde booke, who sayeth in diuers places, that it profiteth

Clement Amerino.

Christopher de Honestis.

Matthew de Gradi.

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in the lyke fluxes, and hee sayeth, that it is good for the Gomorea passio, and for the lustinesse of man, and for him that cannot make his water wel, and for the white purgations.

And bicause I am weary of much speaking, and of thinges which are to be much esteemed, I pretend to make an ende of this matter, for the day goeth away, and if wee would speake other things of great importance, time wil not suffer vs. B. We would be glad that the sunne woulde not make so great haste, that the day were longer, that we might know these things, & especially being such as are spoken of. And I neuer thought that of a thing so forgotten in medicine, as the yron is, that there had bin so much to say, and so much to bee knowen thereof, and if wee wel perceiue that which is saide, there is no disease in man, from the soale of his foote, vnto the hayre of his head, wherein the yron doeth not good, and that which I haue more esteemed, is that such wyse men haue gone into counsel, vppon things of so great importance.

D. Maister Burgus, doe you not maruel of Gentil, hee pretending to do this, seeing howe greate contrarietie there was to make them agree in one, brought the matter to things hidden and by that as is sayde, shal bee seene how he was deceiued, seeing that the diuers partes which the yron hath, are manifest causes whereby it maketh diuers effects & operations. B. There remayneth to me one doubt, which is, if the lode stone being ground & prepared, as the yron and steele, if it do the works that they doe, seing it is of the same nature that yrõ is of. D. The lode stone hath much of the nature ý the yrõ hath, which doth seeme to be so, by his colour, waight, & maner of substance, & friendship ý he hath with the yron. Seeing that it plucketh it vnto him, as if it were his own, & that a far of, that it mooueth & bringeth the yron vnto it, & not only the said lode stone doth it, but also ý things ý it hath touched, that so haue taken the vertue of it, as if it were

were the lode stone it selfe, and al this it doeth by reason of the greate lykenesse and friendshippe which it hath with the yron, together in one with the hidden propertie which it hath therfore. For this vertue, that it hath to drawe vnto it yron, either it is for the lykenes it hath, or for the propertie, and in this stone ought to bee the one and the other. The diamond is his enemie, insomuch as it is sayde that in his presence, it draweth not the yron vnto it. *Galen.* Galen speaketh of greater power that the loade stone hath then the yron, seing that it draweth the yron to him, being of his owne kind, and therfore the ancient wryters do giue it the same vertue, that they giue to the yron, in curing the opilations of the lungs, *Galen.* and other inner partes. Galen sayth, that the vse therof healeth the dropsie, and doeth euacuate the grosse humors. *Serapio.* Serapio saieth, that being taken with water and hony, it looseth the belly, chiefly grosse humors: many doe prayse it for the dropsie, with water and hony. I vnderstand that the lode stone ought to be prepared in such sorte that it may bee vsed, as wee haue saide of the preparing of the yron. *The rust of the Iron and his vertues.* B. Doth your worshipp minister any time the rust of yron prepared? for I haue prepared it by commandement of a Phisition, being a stranger, and gaue the pouder thereof vnto such as had opilations: and hee saide to mee, that they did better worke then the pouders of steele D. We haue spoken of *Plateario. Matthew Siluatico.* Plateario and of Mathew Siluatico, howe they say that the rust of the yron, and the yron it selfe, and the filing of it, and the steele, haue al one maner of vertue, and therfore the rust of the yron prepared wil profit as much for the said purpose, as the rust doth, and I haue vnderstood for to consume and dry vp the moysture of the stomake and the slimy humours therof, it wil make greate effectes, for the rust of the yron and of the steele is the most hot partes, & the dryest parts of *Galen.* them. And so Galen doeth command it to be prepared with vineger, and that there bee made of it, pouder most small, the which dryeth extreemely, as hee saieth in the nienth of simples,

ſimples, and in the fifth of his Methodo. Meſue, in that of the vlcers of the eares, hee doeth put a confection for them wherein in is conteined the preparing of the ruſt, and before that hee putteth the ſame ruſt prepared in vineger, and made in ſmall pouders, hee maketh of them a liniment for the eares that are troubled with vlcers. Meſue. Raſis in the nienth chapter of thoſe thinges that doe comforte the ſtomake, after hee hath ſhewed of many compound medicines, ſaieth, if they doe not profit, let there bee giuen the ſkales of yron, with wyne, and hee ſaieth the ſame in the bookes of the *Demſions*, in the chapter of the diſeaſes of the moyſt ſtomake: hee commandeth to giue a compoſition called Trifera Minor, and after that, the ruſt of yron. Raſis. And in the ſame chapter before for the weakenes of the ſtomake, and the debilitation of the natural heate, hee commandeth that there bee giuen Trifera, and after that the ruſt of yron: and at the end of the ſayde chapter, for ſuch as do eate earth, clay, and coales, hee commandeth them to bee purged with Acibar, and after that they eate Trifera made with the ruſt of Iron.

B. You haue ſpoken very wel, Maiſter Doctor, but I pray you ſhew vs how wee ſhoulde miniſter the pouders of theſe things. D. ſeeing that therewith wee ſhal make an end, I wil ſhew it in ſhort tyme, conſidering that the time doeth no longer giue place.

The cauſe and originall of the diſeaſe being knowen, the ſicke perſon ought to bee let blood, and purged, if it ſeeme good to the Phiſition to bee ſo, and if the ſicke perſon hath ſtrength therefore: for there are ſome ſo leane, that it is not conuenient to vſe of any euacuations in them. This beeing done, they ſhal take of the pouders that ſhal ſeeme moſt conuenient for them, of the three thinges which are ſpoken of the yron, the ſteele, or the ruſt of them, the quantity that ſhal ſeeme good to the Phiſition, according to the age vertue, & ſtrength. I do giue to them of a meane age a dramme, and

How theſe pouders are miniſtred.

The quantity.

from thence I ryse or fal, as the age and strength or the continuance of the disease requyreth, and that it may not be lesse then twoo graynes of waight, nor more then a dram & halfe, I giue it many kinde of wayes, either mingled with suggar of Roses, or with conserua of violettes, or with a syrope of Coriander, or of the roote, or made in pilles, with a syrope made for the purpose, casting them into the mouth, or any maner of these wayes, that they bee taken: there must bee dronke after them a little sacke, that it be not cold, nor very strong. And if the person that taketh it, drinke no wine, then be may drinke water sodden with Cinamon, although the wine be the better, it must be taken, fasting in the morning, and immediatly after it be taken, they must goe and exercise their bodies, twoo houres after, if they haue strength therefore, and if there bee not strength to doe it, one is sufficient, or the tyme ỹ they may possibly. The going must bee in such sort that the partie bee not ouerwearied: and if he be, let him sit downe, now and then, and by reason such as do take them haue stoppings or opilations, of any maner of exercise, although it bee little, they are foorthwith wearie, and all the payne is for the first dayes, for afterward they shal goe very wel, and shal not be so much wearied.

When they should be taken.

This exercise is better to bee vsed out of the house, and by the streetes, and in the fieldes, it doeth importe very much by the going whereby these pouders do make their worke, and doe good, that if they bee not well gone with all, they doe not the effect that is desired, and the exercise being made, let him take rest in his house, or in the place where hee commeth vnto, not vnclothing himselfe, but euen so apparelled, let him lye downe vpon his warme bed, and rest himselfe one houre, and let him eate foure houres at the least, after hee hath taken these pouders, or when hee perceyueth his stomake to bee cleere, of them, hee shall eate of a Hen, or of another Byrde without any sauce, with some dry fruite, or some conserues, and not

That which the going doth import.

to eate any greene thing. Let the drinke be according to the disposition that hee hath, wine watered, if it bee conuenient for him to drinke it, or water sodden with Cinamom: let him refraine to that day from al thinges that may offend him, let him not drinke betweene meales, let him make a light supper, with that as may dry vp moysture. I will not counsell that they take these pouders euery day, but euery third day, and chiefly these first dayes, and especially such which are leane and delicate, for in taking of them euery day, they wil bee much wearied, and one day that they rest betweene, they will be restored, and take strength for the next day. The day that it is not taken, if there doe appeare any feuer, it would doe well that there were taken a good vessel or great cup full of whey, made of goates milke hot, whot with suggar, & if it be not to be had, then take a smal table of rosade of a sweete smel: this day their liuer shall bee anoynted with some oyntment made for the purpose, and their lungs with some thing that may vnstoppe them, and the stomake with some thing that may comfort. This shal bee done in the morning when he is on his bed, and after the oyntmentes are ended a little tyme, one houre or twoo after that they are anoynted, receiue a common medicine with thinges that haue vertue to euacuate, and this medicine shal not lacke, euery day when the pouders are not taken, for it doeth much import, except: if there bee not many stooles: in such sorte it will bee better that it bee a washing medicine. The day which they take not the pouders, they may eate sodde meate with some sauce and greene thinges, and in the one day and the other drinke little.

The order that he shall haue.

These pouders are giuen many or fewe dayes according to the necessitie of the partie that is sick, and as it doth him good, for to some 15. dayes are sufficient, and to others 20. and to others 30. some there be which do vomit them vp the first twoo or three dayes, and they cast vp much choler with them, whereby they are notably lightened, and doeth

The dayes that they shal take them.

them notable good, but being past twoo or three dayes, and being accustomed to them, they vomit no more: others there bee that vomit nothing at all, it will doe wel when tenne or twelue dayes are past, to purge with some light purgation, and to rest twoo dayes after the purgation, and afterwarde to returne to the pouders, and then to doe it vntil the taking of them be fully ended.

The vertues and the things wherin these pouders doe profit.

The vse of the steele so prepared is common to men, and women, and to al ages, so that they be not very olde, nor very yong, principally these pouders doe good to women, for the most part they are stopped and do suffer retentiõ, of the menstrues, which are in them, these pouders doe make maruellous effects, by healing them of their opilations, and stoppinges, and causing their monethly order to come. Likewise these pouders are giuen whereas bee easie agues, and euill colour in the face, of what cause soeuer it come, it taketh it away, and doeth all things that wee haue saide, being written and commended by so graue authors of so greate learning and experience: and they may be vsed in al these things with all assurance, without hauing any thing in them that may offend, as we see by experiẽce, in those which do greatly vse them. B. You commanded mee to make a confection whichwas of steele prepared, for a woman that had bin many yeeres maried, and neuer brought foorth childe, and toke it, and I haue seene her heere with childzen: shewe vnto vs if it hath made more effects then in that woman. D. It hath done good to many, and I haue many godchildzen by that meanes, for when they bring forth childzen, immediatly they make mee their Goship, for the benefite to haue childzen. Surely it is a meruellous thing the effect that in this case it doth, for it disopilateth, maketh the monthly order of women to come, where it doeth not, it maketh cleane the mother, it putteth it in order to ingender.

If Gold hath medicinal vertues.

B. I woulde knowe one thing, seeing here hath bin saide so great excellencies of yron, and it hath bin effectually declared

clared how necessary it is for the seruice of man, as also his great medicinall vertues, that your worship wil also declare vnto vs if the gold haue any, for that I see learned Phisitions command it to be geuen vnto such as are weake & leane, & to such as are ready to die, and to such as are sicke at the heart: & to suche as are ful of Melancholy. D. I know not wherupõ these learned Phisitions doe ground themselues, that you say do this, I know not what benefit or profite can come vnto thẽ of the vse of golde that are debilited and leane, for the longer they vse it, the worse they shal like it: for if a furnace w̃ great quantity of kindled coales be not sufficient to change the maner & disposition of it: how can the heate of a weake stomake worke with it for to profit therof and of the vertues, if it haue any? for hitherunto we know not, & the neerer they are to the death, the lesse they can doe with it. Some there be which do commaund to cast peeces of golde, made in monie or in other formes into the pots where the meat is sodden, for sicke persons, & they promise great matters thereof, & the heat wherewith it is sodden, is not sufficient to change the form of it, nor it profiteth any other thing then to make it clean of the filth ỹ it had, as also the waight which it had, came forth, euen as it went in: for so light a seething can doe little in such metal. To think that it serueth for the heart and for soundings, of that w̃ is said, doth manifestly shew that rather it is hurtful for them, beyng ingendred of their beginnings, of sulphur & quicksiluer although it be most pure of thẽ, yet alwayes his beginning is sulfur & quicksiluer, which both of these things be hurtful too the hart. And so Hipocrates taketh it to be euill water which doth passe, by mines of gold, for the said causes. Neither do I know, what foundation there is that gold shoulde be good for them that are Melancholy, seeing it is metal, & being so, it is very dry, a thing so cõtrary for them: & if it be made crownes, wherby they may be spent, & doe his wil with them, who doth possesse thẽ, in this they giue cõtentment & gladnes. I know no other medicinal benefit it cã do to them. There are many Phisitiõs w̃ do commaund to carry to the monyhouse, (which *Hipocrates.*

is the house where the money is made) a pot of water wherin they quench many times a barre of gold, & they do attribut more vertues to this water then to Rosemary. It is a thing most suspicious of as many as may be, for at the time they diuide ỹ gold from the siluer or coper, wherewith it doth come mingled, they deuide it with strong water which is a corsiue venõ & mortal, of the which it cãnot be chosen, but there will remain some euil quality therof, bicause it is a thing so strõg. And likewise at ỹ time they melt ỹ gold, to make it in barres, & of them to make mony, or any other thing, that it may fine & rise of more killats, when it is melt in the furnace, they cast into it *Sublimatũ* groũd: iudge you if it wil let the gold to participate, (although it be but litle) of that venom so mortal & so hurtful: & the poore sicke person trusting vpon the words of the Phisitiõ, thinketh that he hath remedy for the hart, & for his sowndings & faintnes, & there cõmeth to him hurt & poyson, which destroyeth & corrupteth him. Beleeue you me, and suffer not such which are sicke, to spend theyr mony to cast gold in medicines which they take, nor let them quench golde that is whot in wine, nor in water, for of the one & of the other, there remayneth no medicinal vertue, that wil remedy theyr euils. Only the gold being made mony, hath great vertues & properties, for that is it that maketh the hart glad, and taketh away sadnes and melancholy, and repayreth al the vertues & strength of man, it giueth strength wheras is none, it is an vniuersal remedy of al things, vnles it be of death: for against that, nothing can preuaile. And seing that night is come, and time giueth not vnto vs any longer liberty, & although that it gaue vs; yet age doeth his office, for I feele my selfe weary. God be with you maister Ortuño, and likewise to you maister Burgus, and I goe to take rest.

The end of the Dialogue of Iron.

THE

BOKE WHICH TREATETH OF THE SNOW, AND OF the properties & vertues therof:

And of the maner that ſhould be vſed to make the drink cold therwith: & of the other wayes wherewith drinke is to be made colde: Wherof is ſhewed partly, in the latter parte of the ſeconde Dialogue of yron.

With other curioſities which will geue contentment by other auncient thinges woorthy too bee knowen, which in this treatiſe ſhalbee declared.

Written by Doctor Monardes Phiſition of Seuill.

1574

THE

To the excellent Lord the Earle of Barajas assistent of the citie of *Seuill* &c. the Doctor Monardes your *Phisition wisheth health.*

MOst excellent Lorde, the faire & white snow doeth complaine vnto mee, saying: that she being so auncient, and of so many ages, celebrated of so many Princes, Kinges, wise and valiant men, and beyng had in so greate estimation and price, that with greate care they seeke after her, & with greater care they doe conserue her, for to geue health & contentment to all persons: yet for all this, many people with little consideration, & not knowing what they say, doe persecute her, putting vndecent names to her: and that which doeth most greeue her is, that some Phisitions, either for ignorãce, or for malice, do speak euil of her, not perceiuing what so many lerned mẽ haue treated & said of the great vtility & profit which she doth to many, as experience doth shew, & all people doe vnderstand, chiefly when they doe drinke their drink most cold with the benefit which doth remaine to them thereof, they do praise & extol her. Moreouer she saith, that she forceth no persõ to vse her: but if any wil vse her, shee can geue such order & maner to make cold the drinke as is cõuenient for al persons, geuing the degrees of coldenesse which euery one would haue, & which doeth best appertayn to them, & this with all assurance with onely leauing or placing the vessel wherein the drinke is ioyned nere to her, the which none of the olde writers nor of the late did speake against, or forbid. And especially let this maner of making cold not be done with stinking water of a well, nor with the most burning Saltpeter, but with pure water beyng cleane and cleare. These cõplaintes & many other the faire lillie white Snow hath vttered vnto me, & in the end she lastly saide to me, that since that I had praysed her so much, and taken in hande to fauour her, that I should

also

alſo ſeek her ſome one perſon wiſe and diſcrete, that with worthines & greatnes might valiantly ſuccour & defende her from his aduerſaries. And ſeeing the great reaſon that ſhe hath, & the bondage that I am in for the preſeruation of her honour, ſeeking in all this realme who might do it, I haue not founde who hath the partes that this faire Lady Snow deſireth, & who with moſt iuſt title may do it ſo well as your moſt excellent Lordſhip. And that your Lordſhip may vnderſtand the rights which ſhe hath, I doe offer & ſerue you with this treatie, that of her & of her greatenes I haue written being amended & added therevnto, of that which before was writtē. Wherby your Lordſhip, ſeeing it may the better defend her cauſe and this ſhall not be hard to your Lordſhip, ſeeing that it hath byn ſo eaſie too you that which did ſeeme impoſsible, that is, hauing takē out mighty riuers of dry fieldes, & placed ſo many & ſo faire fountaines made with ſo much art by al parts of this citie which were ſo neceſſary, & where there was a Lake without profit, is now made the fieldes of *Eliſeus* & faire places full of trees which doeth ſerue for the recreations and walks of our citizens: and as one moſt worthy which doeth followe the Romanes in their works hath brought to light the antiquity of this citie putting the columnes that ſo many yeeres haue byn ſecretly hid and buried in a place now ſo publike decked and adorned as the antiquitie & greatneſſe doeth deſerue wherby that al people may enioy of a remembrance ſo euerlaſting. the which howe harde and laborſome it hath beene, the impoſsibility that the worke had, doth ſhewe. And ſo the faire Ladie Snow is in great hope & truſt that hauing ſuche a noble protector, ſhe ſhal be defended frō euil tongues, & that ſhe ſhal be taken & held in the ſame eſtimation that her works & greatnes doe rightly deſerue.

The treatise declaring the vse of Snowe with the singular benefites thereof.

GOD our Lorde, too manifest his knowledge & infinite power, made the vniuersall circuite of this worlde, which doeth contayne all those perfections, that man may imagine in his vnderstanding: & it is deuided into two partes, that is, the region celestiall, and the region elemental. The celestiall is shining, without any variation, alteration, or corruption. This doeth conteyne in it eleuen Heauens and in seuen of them, are the Sunne the Moone and the other Planets, in the eyght are the starres, the nienth they call Christaline, the tenth the first mouable, and the last they call the imperial heauen, which is as much to say, as the heauen of fire, by reason of the brightnes that it geueth from it which is fixed & doeth not moue where the dwelling place is of them which are of good fortune. The other parte is the elementall region which continually and without ceasling is subiect to these alterations: & this is deuided into 4. elementes, which be, fire, ayre, water and earth, of the which mixture are ingendred all these inferiour thinges: the element of the earth is in the middest, as the foundation of all the Circuite: then forthwith is the water: and aboue the Water and the Earth is the ayre: And aboue the ayre is the fire, the which is neere to the circle of the Moone. All these elements doe moue as we see in the impressions which are made in them, onely the earth is vnmoueable, as the foundation of all. The earth hath much mixture of water and Ayre: one-

ly the fire hath no mixture of other Elementes, and amongest these Elements the ayre is very principall, which is deuided into three parts, one is the supreame, and neere to the Region of the fire, which is whotte and dzie for the felowshippe that it hath therewith, taking muche of his qualitie, which is cleere and pure, from whence doe not proceede anye wyndes, nor cloudes: and this they call the celestiall Region and the partes more lowe which are neere too the water and earth be great and troubled full of Vapours, pearced and visited with the beames of the Sunne, whereby it commeth too bee whotte and the supreame and middle Region of the ayre doeth come too bee very colde, because it standeth in the middest of the twoo extremities, beeyng so whotte. And in it, is increased the colde as in the middle parte fleing from the extreme partes of heate, as we haue spoken of before. This middle parte hath partes more or lesse colde, for the parte that is ioyning neere vnto vs is not so cold, as that which is neere to the superiour partes of the fire. And how much more the vapours do rise vp on height, the more they doe congele, and hold fast. In the middle region of the ayre doe ingender the clowdes, the small raynes, the dzoppes, the frost, the rayne, the Snowe, the Hayle, and other impzessions as the Thunder, lightnings and sharpe showers, and comets. The Clowdes be the pzincipal matter which doe ingender the Rayne, the Snowe, and the Hayle, and the other impzessions which wee haue spoken of, that are made of many Vapours which doe rise vp from the lower partes vnto the middle Region of the ayre: and so being ioyned, they make one body, and they ware thicke with the colde of the saide place: and for this the clowd is like to a mother, and is the common matter of all the impzessions that are made in the ayre. And so it is of the snowe as a thing ingendzed of it, in the middle Region of the ayre. And the Snowe is no other thing but a Vapour, colde, and

moyst

moyst, which came into the middle Region of the ayre, beeing ingendred, in the bodie of the Clowde with a meane coldenesse which is not so strong as that which doeth cause the Hayle, nor so soft as that which doeth cause the water, and in the like Vapour before it be made water, it doth, congeale and freese, and doeth fall broken in peeces and are white, because there doe rayne in them more colde then in the water.

The which Galen doeth shewe vnto vs in the booke of the Philosophicall history of Anaximenes the Philosopher. Of the congealed ayre, he saieth that the clowdes are made; and of the same, beeyng more thicke, the rayne is ingendred, and the same is congealed and frosen, and by the coldenesse of the Ayre it is made Snowe: and beeyng more congealed it is made Hayle. And the same Galen doeth say in his booke de Vtilitate respirationis, the Clowdes congealed are made Snowe: which is the matter that the rayne is made of, the Snowe doeth fall in the highe places, which of their owne nature are colde places, and thereby it is muche conserued, and very seldome it falleth in the Valleyes, and if it doe fall there, it is very smal, & foorthwith it dissolueth. It falleth in the Sea but seldom times by reason of the heat which it hath, & for the winds that are continually in it, for heat & moisture are cõtraries & much more the wind accõpanied with the sunne. Galen in the nienth of his simples, saieth, that there were Philosophers that saide the snow had hot parts for being takẽ in the hand, it heateth & burneth like to fire. And so the saide Galen in the 4. of the sayd Bookes, sayeth as he went vpon snow, his feet did burne: the cause of this is not that the snow is whot, nor that it hath whot parts, but with his cold it doth shut the pores of the handes or feete and causeth that the heate which is in the inner partes haue not wher to come forth: & so being shut in, do cause so great a kindlying, that seemeth to burne; the which we see contrary if the handes doe burne & be put into whot water, as ỹ pores

Galen. Anaximenes.

Galen.

are opened because of the heate of the Water it dissol-ueth, and the inner heate commeth foorth, and the handes remayneth colde.

The commo-ditie of Snow

The Snowe doeth fall for the moste parte in the time of Winter, when the whirle windes doe blowe: it falleth in Countries which are full of Mountaynes, it neuer falleth in places that are very whot vnlesse it be by great maruell. When it falleth it is fayre and of a goodly shew, by reason it falleth in peeces very white, and it falleth softly without Tempest or Ayre, it feasteth the people as it falleth with her fethers, it hurteth no bodie: and if it doe harden the Earth, when it melteth, it softeneth it agayne and fatteneth it. It killeth the euil hearbes, and doth fructifie and increase them which are good, as Aulo Gelio sayth, and for this yt is

Aulo Gelio. sayed, The yeere of Snow, the yeere of Fertility.

It doeth good to them of the Mountaynes and to the Hunters, for in the tyme that it falleth, there are taken more store of wilde Beastes and Wyldefoule, then at other

Galen. times. Galen sayeth, that the Snowe doeth cause that the fishe doth not corrupt, and so it doeth conserue it a long time that it rotte not: and likewise it conserueth the Flesche from Putrifaction, as wee see in the Mountaynes among the Snowe there are found men and beasts that were frozen so muche without corruption, as though

Galen. they were put into Balsamo. Galen sayeth when Snowe doeth fall, it is a Token that colde Diseases are at hand, and the older the Snowe is, the harder it is, and it looseth his softenesse and waxeth harde. In suche sorte that in the Mountaynes there are Byldynges and hollowe places made of Snowe so strong, that they seeme as though they woulde indure many numbers of yeeres.

The Snow doth make colde.

Manie other good thinges are too bee spoken of the Snowe which I doe let too speake of for too treate of one, the greatest and principall that it hath, which is vsed at

this

at this day in many partes of the world. With it, is cooled that which we drinke, in such sorte that with all assurance it doeth make it so cold, as our health and taste can suffer: and this is in such degree, that there is nothing at this day that with more taste and pleasantnes doeth it. And so wee will treate first of it, seing, that the effect of the snowe is to coole, that the drinke may be colde, and to whome it is conuenient to drinke it, and who they be that with assurance may vse it, as wel in the conseruation of health, as in the healing of diseases. The drinke brought the beginning of the necessitie we haue of our conseruation, for it is a natural appetite, for al men desire appetite to restore the moysture, that continually is lost: and for this nature brought forth water which is cold and moyst for to repare this losse, and it is common in al creatures: & so Hipocrates, Galen & Dioscorides, do say, that the water although that it be without sauour and smell, & colour, bright & cleere it ought to be cold, for ỳ such water doth restore the moysture that is lost, & doth make thinne the meate, that it may penetrate to the liuer, & that there it bee made blood. Galen doeth say that one of the conditions of good water is, that it ought to be cold, for being so, it hath many good properties, which the whot hath not. And Auicen vnderstãding this in his seconde booke speaking of water, bee prayseth much the colde water, saying. It is true that the cold water, although that it comforteth the stomake, it doeth good to such as haue their belly soft, and to them that doe suffer the flix, or runnings of the belly, of what sorte soeuer it be, and it doeth good to such as do suffer diseases, that are caused of the lyke runnings. where Auicen doth giue vs to vnderstand how much the vse of cold water is conueniens for them, which doe suffer the flix, or runninges of the stomake, chiefly if they bee caused of hot humours: the which wee see hauing certayne stooles of choler, they are taken away with a good draught of colde water: and others hauing and suffering griefes and paynes of the stomake, with only

Of the drink.

Hipocrates.
Galen.
Dioscorides.
The water ought to be colde.
And of his vertues, Galen.
Auicen.

Galen. drinking of the coldest water they were healed, as Galen sayth in the 7. of his *Methodo*, that he sawe in one day, yea in one houre, with a draught of colde water many diseases were healed, and some of these were weake of stomake, not only, with colde water of a fountaine, but with water cooled in snowe, and in *Rome* it is vsed. And so Cornelio Celso in his first booke, vnto such as were weake of stomake, commanded them to drinke, after they had eaten, the coldest water they could get, and in cholerike stooles, should be dronke water, that was most cold, and in runnings of whot humors, it shoulde bee vsed, for to stay the fluxe. Auicen in the sayde chapter saith, that the cold water doth cõfort all the vertues in his workes that is to say the vertue disgestiue, attractiue, retẽtiue, and expulsiue. And so he goeth declaring euery one of them, giuing vs to vnderstand how much the colde water doth corroborate and make strong al these vertues, whereby they doe their workes the better. And the said Auicen in the second of his first treatie of water, saieth, the colde water is the best of all waters, and it is conuenient for them which are whole, for it giueth lust to meate, & maketh the stomake strong. And a little before hee saieth, that which is not colde doeth corrupt disgestion, and causeth the meate to swim in the stomake, it taketh not away the drithe, it causeth the dropsie, by reason it corrupteth the first disgestion, & consumeth the body with his heate. Auicen himselfe confirmeth this in the thirde of the first part, saying, the colde water is conuenient for them that haue a temperate complection, for being whot, it causeth the stomake to be sicke. Isaac Aliabas, and Rasis, say the same, that Auicen saith, the which he did let to wryte of, bycause hee woulde not bee long in his sayings. One thing Auicen would haue in the thirde of the first parte, that hee which shoulde drinke very cold, must first make a good foundation, eating first a good portiõ of meate, before he drinke. Also he saith that the cold drinke may not be dronke much at one draught, but by litle and litle, by reason

Cornelio Celso.

Auicen.

Auicen.

Isaak. Aliabos. Rasis. Auicen.

son it doth bring two benefits, which is, that there is taken more taste in that which is dronke, and it doeth not kill the natural heat, as it is seene by the pot that boyleth, if you cast into it much water at one tyme, it doeth cease boyling, but if it be cast by litle and litle, it ceaseth not his working. And therfore Auicen himselfe sayeth, when that you will drinke colde, that you drinke with a vessell which hath a straight mouth, that the drinke run not in hastily, the said vessel beeing a limet, or a pewre, with a poynt, surely it is a greate benefit, for them which are affectioned to drinke with the lyke vesselles: if they ought first to take out the winde or not, I do remit me to the Doctor Villalabos, who treateth largely of this matter.

Who drinke colde, let them drinke little and little.

And by that it is seene howe Auicen woulde that those which woulde drinke very colde, they shoulde not drinke foorthwith at the beginning of their meate. For some there bee, that as soone as they begin to eate, foorthwith they will drinke, that as is very colde, the stomacke beeing empty without meate, which cannot choose but hurte: and so the hurt which doth come to them by this, they doe attribute it, foorthwith to the colde of the drinke, and not to their euil order: the which Auicen sayth, speaking of cold water, that to drinke it without order, is the cause of many diseases, & if it be dronke in order, as wel in time, as in quantity, it profiteth as he hath said. Therfore let euery one loke to that which is conuenient for him, and let him make experience in himself, and if that it be conuenient for him to drinke colde, that hee may beare, it without that it doe offende him that doe it, for therof wil follow the benefites which we haue spoken of, but if he bee sicke, and fall into any disease, whereby hee saith, that the drinking of colde drinke doeth offende him, in such case let him not vse it, for my intent is to shew and perswade them that doe drinke colde, that if it doe them no hurt, nor offende them that they drinke it so, and such as doe vse it of custome and haue experience that it doe

You must not drinke colde at the beginning of meate.

not

not offende thē, vnto such if they drinke not, that which they drinke cold, the lust of their meate is taken away from thē, for they take no taste in that which they eate, and they eate it with grief, and with an euil wil, for that which they drinke doth not satisfie them, & the whot drinke doth fil the stomake full of windinesse, and cannot make therewith a good digestion.

He doth counsell to drinke colde.

But what is hee that hath a reasonable health, being in the tyme of great heate, or in the whot summer, that comming to eate, being weary of exercyse, or of greate labour hauing the tongue dry, the breath shorte, that doeth let to drinke colde, seeing that to doe it, there doe followe the benefites that I haue sayde, and doeth succor his necessity, and remayne content and glad without hauing offended his disposition, and health. Unto the which Galen doeth animate and exhorte vs, in the booke which hee made of good and euil meates, saying. In the tyme of hot weather, when our bodies are whot and somtymes inflamed, then we must vse of thinges that may refreshe vs: although that they bee euill meates, as Plummes, Apples, Cheries, Melons, Goords, & of other colde fruytes, in these lyke tymes. Galen saith, that wee may vse colde meates, as the feete of a pigge or hogge sodden in vinegre, and crudded milke: and the same meates must be made colde, and likewyse the drinke must bee made colde, as the water, and the wyne watered with colde water, or made cold in snowe, the one and the other must be made colde in the most cold water of a fountaine, and if it be not to be had, let it bee made colde in snow, chiefly the drinke. And after that Galen hath made a large digression, as it is conuenient so much in the tyme of greate heate to eate and to drinke colde things, hee doeth describe who they are that should drinke colde, and saith in this sorte, those that should drinke cold are such, as haue much busines, and haue care of many things, as those which are gouerners of cities, and common wealthes, and the ministers which doe helpe them,

Galen.

them, and do participate of such cares & troubls, & those that are much exercised in bodily buzines, in especially the sowldierlyk exercises, or other great exercises, & they which do iornie, & inespecially long iornies, giuing to vnderstand al corporal & spiritual exercises. And after he hath don this, he doth moderat it in this maner saying, But such which haue not these cares, & drinketh wõut thẽ whẽ they are idle & in plesure, do not exercise thẽselues: these people as they haue not beat to constrain thẽ to drink cold, let thẽ not do it, neither is it conuenient for thẽ to drink it, let thẽ content themselues with cold water, as nature hath brought it forth, without putting it to cole in any other thing, seing they haue not need of that which is most cold. Moreouer he saith, Although they liue idlely, & do no exercise, & are wõut cares, if the time were warme, or very hot, they may drink the water cold, I do meane that in the cõtries wher it is not cold, they may put it to be made cold, so that it be not very cold. The selfsame is confirmed by Galen himself in his 3. booke of meats and in the booke of the disease of the raines, where he saith, That the vse of colde water cooled with snow, vnto such as are very whot, & such as are fat, and such as do exercise themselues and labour much, that such may drink very cold, chiefly if they be vsed therunto, for such as are accustomed to drink it, do suffer and carry it better and more without hurt, then such as do not vse it, for such ought to drink it with more respect and consideration.

And albeit the water hath so great benefite in it, as we haue sayd, for the conseruation of health, it hath greater to heale Feuers and other diseases: and therevpon Hipocrates and Galen treated very particularly, inespecially Galen in the nienth of his *Methodo*, doeth reprehend there *Eraſtstrato*, and such as do follow him, which did forbid the vse of cold water, vnto such as wer sicke of the Feuers. And in his first booke of his *Methodo*, by the like reason doeth reprehend *Teſſalo*. and in the 7. booke he doth shew that he himself hath healed many sicke persons that had the griefe of the stomack, with most colde water, and made cold with Snowe. And in the 8, 9, 10, and eleuenth of the same *Methodo*, he healeth the Feuers and other diseases with water that is most cold. And it is an excellent remedie taken with the condicions that is conuenient. In the xi. he saith, that the sharpe Feuers are cured with letting blood & cold water, and especially the Feuers of blood or that haue much mixture thereof. By that which is saide, is seene how conuenient it is, that water bee made cold with inow, where there is not to be found any so cold as is conuenient for our conseruation and contentment, & for to heale vs of many infirmities. Al the which we haue treated of in briefe, wherby it may be a beginning of our prẽce that shal follow, which is to shew the maner how to make

colde with snow, and because that which shal be made colde is the water, and vnder is also to be vnderstood the wine, & al the rest that shalbe made cold, we will speake of that which shall be treated, vnder the water.

The water is cold two maner of waies, one naturally, as it commeth forth of the springes, and this is as cold as it is conuenient, and hath no neede to coole it, if it hath as much coldnes as will satisfie our necessitie, without hauing neede too seeke any thing that may make it colder.

There is an other water which is not so colde as is conuenient for vs, as well for our conuersation and health, as for our satisfaction: and by reason it is not so colde as it ought to be, it is the cause of the hurts it doth, that before we haue spoken of. Some waters are not so colde as they ought to be by nature, by reason they are in whot countries. Now our intēt is to treate of them how they ought to be made cold, because with their heate they hurt vs, & being made colde as much as need requireth, they do satisfie vs so that we may drink them, and vse them without any hurt that they can do vs: & so we wil shew of all the meanes that we may haue to make cold, which are vsed at this day in al the world, and of them we wil choose the best, and most sure, setting downe the inconuenience that is in euery one.

There are foure manner of waies to make cold, which at this day are vsed in al the world: that is to say, with the aire, in the well, with salt Peter, and with snow, euery one of these is vsed at this day.

The first is, to make cold with the aire, although it bee a common thing, and vsed in all places, yet it hath beene and is most vsed of the Egyptiās, by reason they haue neither wels, nor snow, and that of the salt Peter they neuer knew. Galen maketh a large relation of the maner to make cold with the aire, and saith thus: They of Alexandria and Egypt for to make their water cold, that they may drink it in time of whot weather, doe warm it first, or do seeth it, and then they put it into earthen vessels, and set it in the colde aire, or draw in the night in windows, or in the gutters of houses, and there they set it al the night, and before the Sunne ryseth, they take it away, and wash the said earthen vesselles in the out side with cold water, and then they roule them with the leaues of a Vine tre, & of lettice, and other fresh hearbs, & they put them in the ground in the most cold part of the house, that there the cold may conserue it. The maner of making cold is vsed at this day in al the world, although not with so much curiositie, by reason they seeth not the water, and they content themselues with putting it in the cold aire, and in the deawe, as commonly it is done.

Likewise they do make cold the water w̄ hāging it in the aire, hauing certain skins ful of water in the ayre & moouing them continually: the which is vsed in al the cōtrey called Estremadura Others do make cold by putting the vessels w̄ water in the deaw, and before the sun rise, they wrap thē in cloth or in skins,

and

and this the Sheepheardes and other people of the fielde doe.

This manner to make colde with the ayre hath many inconueniences, because the ayre is a subtil element subiect to any maner of alteration and corruption: and therefore it may be infected with some euill qualitie, easily: & being infected, it may infect the water that so is made colde, infusing therinto his malice. The which Auicen sheweth very wel in the second of the first saying, The ayre is an euill thing, by reason it is mingled with euill thinges, as Vapors, and smelles, and euill smoakes, chiefly that which is put in betweene two walles, and especially that which passeth by places where are rotten Plantes, and naughty Trees, and where dead bodies are, for it altereth at euery one of these thinges, and of them receiueth an euill quality. And for this cause the auncient Phisitions did forbid that in time of the plague the water shoulde not be put into the ayre to bee made colde, because the corrupt ayres should not infect it. There is likewise an other inconuenience, that you cannot euery night set the water too bee made colde in the Ayre, for some nights and the moste parte of them, in the Summer time are so whot, that not onely the ayre doeth not make colde, but the water that is set in the ayre, is whotter then it was before, and if it bee made any whit colde, it dureth no longer then the Morning, when it is not needefull, and likewise in the time betweeene Winter and Sommer, or in the Winter when the ayre woulde make colde, then the rayne, the tempestes and cloudes and other alterations will not suffer the ayre to doe it. All these thinges experience doeth shewe at this day.

The hurte to to coole in the ayre.

Auicen.

There is an other manner of way how to make cold with the ayre, which is the most wholesome, and more without hurt than any of all the other: wherein there is no occasion of any euill qualitie. And there are many people of estimation which doe vse this way to make colde that, which they should

drinke, the which they put into vessels of earth, or metall, and do alwayes make winde and ayre to the vessels with a wet lynnen cloth. And it must be so, that it be in the ayre continually without ceasing, as long as you are at meate. And in this sorte it will be made colde to purpose, and the hote ayre that is ioyned to the vessell is taken awaye, and in place of it commeth freshe and colde ayre, euen as it doeth when there is gathered winde to the face, and taking away the hote ayre that is ioyned to it, and with freshe ayre it maketh it colde and refresheth.

The second manner howe to make colde which is in wels and the hurt that commeth thereof.

The other waye to make colde, is in a well, wherein they do put the vessels with water or wine, and there they remayne the moste parte of the daye. This kynde of making colde hath also many inconueniences, as well of the parte of the water, wherewith it is made colde, as of the parte of the place where it is put, cheefely in the welles of the cities and townes, that for the moste parte are fowle and full of filthinesse. The water of these welles is an earthly water, grosse and harde, because it is continually standing in one place, and shut within the bowels of the earth. And as it is a standing water, it must of force be putrified, for that the beames of the Sunne do not pearce it, nor yet the ayre doeth visite it, and therefore continually it is full of euill vapours, whereof they do easily rott, and they are foule waters full of darte and claye, and of other mischieues of an euill qualitie.

And seeing the water or wine is so put a long tyme into this foule standing water, what can come of it, but that it participateth of the euill qualitie that it hath? And so Galen sayeth, that the vessell which must be put into the well, ought to bee full: for if it lacke of his fulnesse, then the water of the well doeth penetrate it, or the vapour of it goeth into that which is emptie: and therefore it is cou-

Galen.

uenient

uenient that the vessell bee filled full, and that it bee well stopt, for that which is sayde. And hee sayeth the contrarye, when wee shall make colde in the ayre: for then the vessell shall not bee put full, but some parte thereof remayne emptie: for the colde ayre in the night season entering into that which is emptie, doeth make the water more colde.

In the well the vessell ought to be well stopped, and in the ayre unstopped and not full.

Ordinarily they are vessels of Copper, or of the leafe of Milan, which are put in welles for to make colde. The Copper, if it bee not well tinned within, doeth suffer too enter into that which is to be made colde an, euil qualitie: for with the moysture of the well, there is growen in it immediately, a certeine greeneſſe that is seene vppon it, after it hath stoode a fewe dayes, which is a thing verye euill and hurtfull.

To coole in metall, is euill.

The leafe of Milan is made of Iron, the which with the moysture of the well is taken forthwith with ruſt, which is a blacke thing that is seene vppon it after a fewe dayes, which is an euill thing, which doeth infuse an euill qualitie into that which is drunke. And therefore I am of the opinion that that which should be made colde in the water of a well, should bee in a glassed vessell or of siluer, although the best waye is to take out water of a well, and put it into a vessel, in the which shoulde bee put that which should bee made colde, mouing the water manye tymes: for by takyng the water out of the well, it looseth much of his euill vapours, by reason it is visited of the ayre, which as is sayde, doeth shewe the inconuenience that there is by making colde in a well.

The best manner how to make colde with the water of a well.

And besides that, wee see that the water hath euer a taste of earth, or of some euill taste, that is perceyued notably, after it is dronke, besides the euill smell which wee see that it taketh.

The third way or manner howe to make cold with saltpeter.

The third manner and fashion to make cold, is with saltpeter, the which is an inuention of marchantes, and in especially of such as goe in the Gallie, by reason that there the ayre doeth not make colde, and especially in the tyme of calmes, and there is neither welles nor snow. Necessity did teach thē this remedie, although it is not good, for the great inconueniences which it hath. It doth coole, as some say, the colde running vnto the inner partes of that which it doeth make colde, for the excessiue heate which the saltpeter hath, the which is done with the strong force of the saltpeter with the water, which the saltpeter beeing entered into the inner partes maketh to bee colde, comming from the heate of the saltpeter working vpon the strong force thereof. Other say, that the water doeth make it selfe grosse with the saltpeter, and being made more thicke and grosse, it hath more colde vertue, the which beeing holpen with the heate of the saltpeter, the cold maketh a greater pearcing, through the water, for al thinges that are cold, the more thicke partes that they haue, the more they coole. And so Galen saith in the bookes of the simple medicines, that nothing cā be very cold, which hath subtil thin partes, by the which howe more thicke the things are, the more force they are of. Other there be, which say that the saltpeter hath an actual vertue, very colde, and woorking with the water, is made more cold: as is seene by the bryne, that after the salt is very much stirred in the water, it is most cold. The selfsame is seene in the water of Allom, and of saltpeter. This maner of making cold doth cause many diseases, it doeth heate the liuer, it causeth continuall heate, and a hot burning, it inflameth the lungs, it taketh away the lust of meate and other euilles, which woulde be tedious to treate of.

Galen.

The hurt it doeth.

Other waies to make cold.

There are other wayes to make cold, which are in riuers, and most colde fountaines, whereof Galen speaketh, of the which it is not needefull to treate of, for whereas are most cold waters, it is not needful to put them to bee made colde,

but

but to vse of them as they are.

We haue shewed howe the water that shoulde be made rayne with the coldnesse of the middle region of the ayre, did freese, and was made snowe, and therfore is little difference from the rayne water, and that which commeth foorth of the snowe, for both of them are ingendred of one manner of matter, sauing that the water which proceedeth of the snowe, is somewhat more grosse for the compultion it hath, of the coldnes of the ayre, in such sort that it is not so euil, as they say it is. And we see the Scithians doe drinke it continually, as Hypocrates sayth. We see that of the snowe which doeth melt, are made great and mighty riuers, of the which the people that inhabit neere to them, drinke continually without doing to them any maner of hurt, or benumming of them. And of these are many in Spaine, Almanie, and many more in the west Indias, where most of the riuers are of snowe, which doeth melte from the hilles and mountaynes, and al people ingeneral drinke of them, for there is no other water in al the Countrie.

Snowe and rayne water doeth differ in little.

The Romaynes for delight and curiositie, dranke the water that came foorth of the snowe, the which they strayned through stones to make it more thin. Atheneo, doeth rehearse certaine verses of Sopita, an ancient Poet, in the which he saith, that in his tyme they dranke snowe, and the water wch came foorth of the snowe. Pericrates, Historiographer being a Greeke most famous, saith ỳ in his tyme, they dranke snow, not only in the Cities but in the campes. Euticles a man very learned, in one of his epistels doeth reprehende those that were in his tyme, that they did not content themselues to drinke that which was made cold with snow, but that they dranke the snow it selfe. Sciates, maketh mention of the snowe, vsed at tymes conuenient, with much care and delite. Xenophon in the thinges of memory which hee wrote, maketh mention of many people that did not onely drinke snowe, but the water therof continually.

Atheneo.

Pericrates.

Euticles.

Sciates.

Xenophon.

Plinie. The Romanes did vse it much, and so Plinie in the 31. booke of his history saith, that Nero was the first that sodde waters, to coole it in Snowe. The which Galen in the seuenth of his *Methodo* doth recite of him, saying, Nero was the first that sodde the waters, and afterwarde cooled them with Snowe: for the water being made colde in this sorte, receiueth more quickly the colde, and more effectually. And it is a water more healthfull, for by the seething of it, is auoyded the earthly partes from the water, and it remayneth more subtile, and more thin, and so it descendeth more speedily from the stomacke.

Plinie. Plinie in his naturall historie, in the nineteenth booke, complayneth of the care that those of his time had, in keeping the Snowe of the Winter, for the hote weather in Summer, saying, that they did ouerthrow the mountaines by keeping the snowe from warme weather, making it to peruert the order of nature, that in the monthes which are most whot, in the which there is nothing but heate & drithe, that the curiositie of the people is so much that at that time, there is such abundance of snowe, as in the monthes in the which there doeth naturally fal vpon the grounde great quãtity thereof. This Plinie saieth, for in his tyme and after, it was a common thing to keepe the snow of the winter, for the summer. *Heliogabalo.* Heliogabalo Emperour had made a great caue in a litle mountayne, from a garden of his owne, where hee gathered in the winter very greate quantitie of snowe, bringing it from the mountaynes that were nereest to Rome, whereof they vsed in tyme of heate, in their bankettes.

Chares Militineus. Chares Militineus, in the history that hee wryteth of King Alexander sayeth, that in the Citie of Petra, a most populous Citie in Asia, there was, ordinarily thirty caues, that in the winter tyme were filled with Snowe, for the whot weather, for the seruice of Alexander, & such as were retayners to him.

At this day it is done, not onely in Asia, but also in many partes of Africa, and in all Europe, chiefly in all the Countries which are vnder the dominions of the greate Turke, and especially in Constantinople, where the snowe is so much vsed, that all the yeere it is solde in publike market, and they vse of it al the yeere. The selfe same is done at this day in all the states of Almanie and of Flaunders, Hungary, and Bohemia, and other places, where they keepe the Snowe, in houses, and vawtes in the Winter, for to make their drinke colde therewith in the summer.

Snowe is kept by many people.

They carry from Flaunders to Paris, the water that is frosen, which is more then three score leages distance. Lykewyse in our country of Castile it is kept in houses, and they gather it in the winter: and when winter is past, they conserue it for the whote weather. And there are many Lordes and great men, which haue in the mountaynes particular houses, where they commande that it bee put in the winter, for this effect: and many of them doe vse it, and doe make colde therewith as well in the winter, as in the summer, as there are chiefly in Castile in the tyme of winter, waters that are most colde.

They which drinke that which is made colde with snowe, saye that it doeth not offende them, as that which is made cold with the weather, for it is seene that a cuppe of colde water beeing dronke, that commeth foorth of a well, or of a colde fountayne, hurteth such as doe drinke it, and drinking that which is made colde with snow, they feele no such hurte.

The colde which dooth proceede of Snowe, dooth not offend as other colde dooth.

I doe much marueil at one thing, that this Citie of Siuill beeing one of the most famous of the Worlde, wherein alwayes haue liued many greate personages of very high estate, and many people of greate estimation as well of the naturall people of the Country, as strangers, that

How careles people are that they haue not had Snowe in Seuill.

that ther hath byn none which haue brought thither snowe in the time of whot weather for to make colde that which they drinke, seeyng that the heate of this countrie from the beginning of Sommer, vntil it be well neere towardes Winter, is so great, that it is not to be suffered, and all the waters are most whot, that they cannot scarcely be drunke. And besides that the moste parte of the people of this Citie are people of much businesse and cares. And seeyng that in a Countrie so whot where businesse and cares doe abounde where the water is whot, and nothing wherewithall to coole it; with iust Title it may be admitted and vsed that it may be cooled with snowe, seeyng that the coldnesse is so sure, as we haue sayd, and it doth make the benefites which Galen and Auicen haue shewed vnto vs.

An exhortation.

Note.

Let euery one looke vppon his disposition that beeing whole, although hee bee not altogether in health, in time of whot wether he may drinke colde more or lesse as it is conuenient for him. For the drinking colde doeth temper the Liuer, it mitigateth the heate, it geueth appetite to meate, it comforteth the stomake, it geueth strength too all the foure vertues, that may doe theyr woorkes the better, the meate is eaten with appetite, and with gladnesse it taketh away the drithe in the day time, it causeth that the stone doth not ingender in the raynes, by keeping temperate the heate of them, it taketh away lothsomnesse, and likewise it doeth many other good effectes, that the vse and thereof experience ode shewe vs.

The good that drinking colde doeth.

Auicen.

And because it is the best manner too make colde with Snowe as we haue sayde, let vs allowe thereof with graue Authours: and let Auicen bee the first, in the thirde of the first, where he saith, The water that is made cold with snow, vnto such as are of a temperate complection, whereas coldenesse hath beene made with Snowe, yea although the snow be fowle and not cleane then it serueth to make colde the water without: and that as is good and cleane, is to be put in,

to

to that which shalbe dronk, & as Auicen sheweth in the 2. parte of the 1. booke, the 16. chapter, where he saieth, the snow and the frosen water, when it is clean, & the snow hath not fallen vpon euil plants, or that it be nothing mingled with earth, or other superfluities, & the frost not made of euil infected waters, but that the water which commeth forth of the snow, be cleere and clean, & the water that commeth forth of the frost, be also good & clean, if any part of the water of the snowe or of the frost, bee put into the water that must bee dronke, or with them the water bee made colde, without dout it is good: for the waters which come foorth of them, be not diuers from other waters.

This doth Auicen say, giuing to vnderstand that these waters which do proceed of snow & of frost being clean, do not differ frō the goodnes of other waters, only the differēce is, ý the waters of the snow & of the frost are grosser then other waters, by reasō that the vapour is congeled in the middle of the aire, as we haue declared. Rasis among the Arabiens the best learned, in the 3. booke of those which he wrote to the King Almasor saith thus, The water of the snow cooleth the Liuer that is whot, being taken after meat, it strengtheneth the stomack, it giueth appetit & lust to meate, but that which is dronke may not bee much. And immediately after he saith, the water which hath not so much coldnesse, that it giueth not contentment to him that drinketh it, filleth the belly, & taketh not away the drithe, it destroyeth the appetite, it taketh away the lust of the meate, it consumeth the body, & concludeth in saying, that it is not a thing conuenīēt to bee dronk. I doe vnderstand it for the preseruation of the healthof man, of the which Rasis, treating in that booke himself in the 4. of Almasor, speaking of the preseruation from the plague, he commandeth to drink water of snow: and in the same chapter he doth refer it an other time to the 26. chapter of the said booke, in the time of whot weather he commaundeth to bee dronke in the morning snow with sugar.

The Arabiens cured many diseases with the vse of the snow, & with water made cold therwith. Auicen in whot griefs of the stomack doth command to make cold the drinke with Snow: & likewise in whot griefs of the liuer, put vpon the grief, which

is very sharpe or sore, & in causes which are very whot, it hath beene seene many times to take away the pain. He commandeth in the grief of the toothach to make cold the water with snow, & that they wash their mouth therw̄ very often. And likewise Auicen in the 11. of the 3. treting of the trembling of the heart saith, if the cause be strong, & therw̄ be any inflamation, let him haue giuen him colde water to drink, & snow water mingled with vsuall water, certaine draughtes one after another, bicause he should not drinke much at one time, for the reasons aforesaide.

The selfsame saieth Rasis, in the 7. of his *Continent* in three places speaking of the said griefe: at the first giue vnto such to drink continually water of snowe, chiefly if the said disease proceed of a melancholy humor. And in the second part he counseleth thē to go dwel in a cold countrey. & if they cannot do it, that they vse to drink snow, & continually the water therof. The 3. is, that such as haue no remedy to be found that they wil be conserued w̄ giuing thē to drink the water of the snow cōtinually. And being wryting of this, & healing of a Gētlemā that could not fetch his breath, & was al swollē, & slept not in many dayes, & had a grief at the hart, and with letting him blood, and giuing him to drink water of snow continually, he was healed, not without great admiration of all men: for he was taken to be but as a dead man.

Amato Lucitano in the 7. *Centuria* speaketh of one that had a hot burning feuer, & for the great heat & inflammation, he had in the throte, could not swallow down any thing, & with a peece of frost, chewing it continually, not onely it took away the difficultnesse of the swallowing downe, and the inflamation in his throate, but did also ease him much of the feuer.

It is vsed to drinke at this day made cold with snow in al places, where it is to be had: for with this maner of making colde, they find more assurance & contentment, then in al the rest. And so we see it is vsed in the courts of kings, & princes, & al great men and lords, and common people that are there resident. And to this day with the vse thereof, it hath not bin seen, that it hath caused any kind of disease: which if it had bin hurtful, & had caused any common disease or particular in so many peeres as it hath bine vsed, it woulde haue beene seene: rather we haue had many examples, that it hath done good, and hath conserued those which are whole, that they shoulde not fall sicke, and such as are sicke haue bin healed of their infirmities.

Here

Here I doe see many being sicke, and hauing great occasions of sicknes, after that they drinke cold, are whole straight way: and when they haue geuen ouer the vse it, they become sicke agayne.

And although experience doe shewe it, yet Galen doeth teache it vs in many places, keeping the Prince of phisike. For in the third degree of the substance of meates, he saith, y vnto them which are whot of stomake, it is conuenient that their drinke be made colde with snow: the same he doeth confirme in the booke of good and euil meates. *Galen.*

And in the seuenth of his *Methodo*, it hath beene seene as hee sayeth, that diseases haue beene healed, and the griefes of the stomake with colde water, made colde with snowe: and in the sixt of the *Epidimias* hee doeth vse much of Water, first sodden, and after cooled with snowe, and in many partes hee doeth put to coole in snowe the medicines, which he doeth vse of: and the same doe the Arabiens, for that, as it is sayd, it doeth seeme that the snow was had in reuerence by the auncient Writers, and that they did vse of it in the preseruation of their health, and in the healing of their diseases, for that it was the best manner howe to make it colde, more cleane, and more without scruple. For the cold that proceedeth of snowe, is healthfull without receyuing hurt, by that which is cooled with it, nor causeth any alteration, because it is a very good congeled water, and doth make colde. *Galen.* *Galen.*

Truthe it is, that it is not conuenient to vse of the sayde snowe continually, if it be not in time of need, by the way of medicine: for the vse of the sayde snowe drunke in water or in wine, or putting the snowe into them, doeth ingender many kinde of diseases, which if presently they bee not felte, they come to be felt in age. Of the which Galen doeth make a large relation, in the booke of diseases of the raynes, and in the booke of good and euill meates. And because that A- *How it ought to be vsed.*

vicen did expound them, I wil shew what he wryteth, in the third part of the first booke, in the 8. chapter: He which doth drinke snow, and the water that doth proceed out of the same snowe, if hee doe vse it continually there will followe much hurt thereby: it doth offend the sinewes, and it is naught for the brest, and for the inner members, and especially for the breathing: and there is none that doe vse to drinke it, but it wil do them hurte, vnlesse hee be of a sanguine complection which if hee doe not feele hurt presently, hee shall feele it afterwarde. Whereby it appeareth howe euill the vse of the sayde snowe is, and the water which doeth come out of it, if it bee not by the way of medicine onely, so it may bee vsed to coole therewith, for in such sorte it doeth not offende, as is sayde. For in this neither the auncient wryters did put any doubt of hurt, nor any scruple, and nowe wee see that it hurteth not, but bringeth health, and benefit, as wee haue sayde.

And as Plinie also sayth, of the delight and dayntinesse of the colde, without offence of any malice of the Snowe. And Martiall doeth shewe the same, in the 4. booke, where hee sayth, the snowe must not be dronke, but that licor which is made very colde with it. And this was shewed and taught vnto vs, by the most ingenious drithe.

And vnto such as are very colde, it commeth not well to pas, for them to drinke that, which is made cold with snow, or that which is very colde, if hee bee not accustomed thereto: for by custome, they may vse and drinke it without any offence to them, but it is good that they moderate themselues in drinking that which is very colde, and that they content themselues that it bee made colde, after a meane sorte, although it bee with snowe. Also it is not conuenient for children, nor boyes, that their drinke be made cold, with

snow,

snowe, for the weakenes of the sinewes, and interiour parts, and for the tenderneſſe of their age, and chiefly they may drinke no wyne, but water, for that their age doeth not ſuffer, that they may drinke it: and drinking water very colde, it doeth them very much hurte. The wyne which is made colde with ſnowe, doeth not offende ſo much as the water which is made colde: one of the things which taketh away the fury and ſtrength of the Wyne, is the making of it colde.

And ſo there are three thinges which doe abate the fury of the wyne, that is, to water it a good tyme before you drinke it. Alſo to caſt a peece of bread into it, that it may ſucke the vapours, and ſubtiltie of the wyne. The third is, to put it to coole ſome reaſonable time in water, that is moſt colde, or in ſnowe, for the more it is cooled, the more the ſtrength and vapours are repreſſed, and ſo it will leſſe offend the head, and it will leſſe penetrate the ioyntes, which is ſeene in the ſayde wyne, and beeing made colde there is abated much of his ſtrength, in ſo much that if it bee very colde, it ſeemeth as though that it were water. Some people there are which doe ſay and publiſh much euil of the cooling with ſnowe, without knowing if it be good or euill: and as it is a newe thing, and eſpecially in this Countrie, they feare that there will come hurt to them by the vſe of it. And I beeing at the table of a Lorde, there was brought a platter full of Cheries with ſnowe vppon them, and there was a Gentleman that durſt not take any one of them, ſaying that they would hurt him, bycauſe that they were made colde with Snowe. And as it was a thing vſed a long time, to caſt ſnowe vppon fruite, as Galen doeth ſay that it was caſt vpon the Mulbery, the cauſe of this is for lacke of the vſe thereof, by reaſon it hath not bene vſed nor ſeene in theſe partes, and alwayes they take it for ſuſpicious.

Three things which abate the fury of the wyne.

Hiſtory.

Snowe vpon fruite.

Galen.

And heere are none that doe vſe it, but the noble men, and not al, but ſuch as haue beene Courtiers and ſuch

as haue proued the benefit and commodity that doth followe of it: for the reſt ſay, that without ſnow they haue liued, and without it, they wil pas on their tyme. And they do not conſider that to liue they may paſſe with Beefe, and Garlyke, and Leekes, but theſe kinde of meates doe ingender euill humours: for it is one thing to eate the partridge, & the veale at his time, and mutton & byrds at another tyme. And there is differẽce to eate the fleſh with ſauce, & the partridge with a Lemon, for the one is to eate without taſte ruſtically, and the other is to eate as men doe, choycely and delicately. And ſo it is in the drinking of cold, or whot, for of the drinke that is made colde with ſnow, there foloweth health, taſte & contentment: and of the drinke that is whot, commeth euill diſeaſes, diſlyking, & diſcontentment. Let vs conſider how the old wryters tooke great felicitie to drinke colde, and chiefly that which was made cold with ſnow, and they were people both wyſe and diſcrete, and with much care that preſerued their health. For in this and in their eſtimations, & in their maner of ſubtile liuing, they did put their whole felicitie: & ſeeing that they with ſo much care as we haue before declared, did drinke that which they made colde with ſnowe, in countries that was of leſſer heate then this, wherfore ſhoulde we not inioy this benefit, and contentment, ſeing that therof cannot followe vnto vs, but greate benefit of health, vſing therof as I haue ſaid?

The old wryters did vſe much to coole with ſnow.

Note.

Let euery one looke to that wh is conuenient for his health, age, vſe, and cuſtome, and let him haue reſpect to that which doth agree with him: for the vſe wil ſhew him what hee ſhall do, ſeeing that of the hurt or benefit, he may ſoone perceiue if it ought to be vſed, or no, & he muſt be aduiſed that at the beginning when he doth vſe to drinke cold, that which is made cold with ſnow, the firſt daies hee ſhal feele in the day tyme drithe, but being paſt 7. or 8. dayes, it is taken away, rather they goe betweene dinner and ſupper without drith, & without hauing any need to drinke.

They

They do bring the snow to this countrie, from the moũtains wheras is much snow 6. leagues beyond Granado. The snow hath many things to preserue it, because the way is long and it commeth by a whot country, by reason whereof it doeth muche diminishe, & very little commeth hither of that which they take out there: and therefore it is so deere.

Frõ whence they bring the snowe,

It is a maruellous thing that these mountaines of Granado, are alwaies full of snow, & that in them it is durable and perpetual, and for great heates, and sunne, that shineth vpon them: yet the snow continueth in one state, and we see that it doth not change. In the moũtaines Pirineos, which are filled with snow euery winter, but the sũmer being come, al is melted, in such sort that there remayneth in them no snowe. The kinges of Granado, being in all their royall authoritie did vse in the moneths of great heat and time of summer, to drink these waters which they dranke made cold with snow, as our hystory writer Alonso de Palensio doth referre himselfe too that which he wrote of the warres of Granado.

Mountaines of Snow.

Let the snowe be kept in cold and dry places, for the moysture and heate are his contrary, & the wind which commeth of the sunne, much more, because it is whot & moyst. They doe tread or presse the snowe, when they put it in sellers to keepe, that it may the lõger endure & melt lesse. Charles Militineus doth say that the snow must be kept trodẽ & couered w̃ leaues and bowes of an Oke, because in this sort it is most conserued. That which is brought to this citie, they bring it in strawe, for it doeth conserue it more then any other thing, & it doeth melt the lesse: which the glorious S. Augustine doeth shew vs in the first booke of the citie of God, where he saith, who gaue vnto the straw a cold vertue so strong, that it keepeth the snow which is most cold and conserueth it? and who gaue it likewise so whot & feruent a vertue, that the green fruit not being rype, as apples and other like, it doth rype and season them that they may be eaten? in the which it is seene what diuers vertues the straw hath, seeing that it doeth contrary

The conseruation of the Snowe.

Charles Militineus.

Saint Augustine.

The properties of straw.

effectes which doth conserue the snow, & doeth make ripe the greene fruite, and doth moze then the water, which is made colde in the deawe, oz in other thing: by putting any vessell with it amongest strawe, it doeth conserue his coldenesse all the day.

There were vsed two pzincipal wayes in these times too make colde with snow: the one is, to put the bottelles oz the vessels of that as you will make cold, buried in the snow, this is done where there is much snow, & this doth make very cold and quickly: the same is likewise done with the water frosen. There is another way to make cold which is moze easie and it is done with little snow, which is to fill a vessell of that which is to be made colde, and put vpon it a little platter of siluer oz glasse, oz of thin plate called the leafe of Milan & that it may be made so deepe, whereby it may penetrate thzough that which shalbe made cold, and vppon that deepe vessell let the snow bee put, and from time to time, the water which doeth melt from the snow must be taken away, foz if it bee not taken away, it heateth the snow, and it melteth the moze. After this sozt it doeth coole much, and maketh it as exceeding cold as you woulde dzinke it: and it is a way that euery one may vse moze oz lesse, as colde as he will, oz as hee hath neede of it. The selfesame is done with a long cane made of the leafe of Milan, putting it full of snow, into the thing that you mynde to make colde continuing in it still, and this is to make anie thing colde in an earthen pot oz any other great vessell.

With a little platter.

In a cane.

This manner of way is long oz it be colde, and it is needfull that it be put long tyme befoze you goe too meate, and foz all this it will not make it very colde. Others there bee that doe put the snowe in a little basket, layde vpon a little strawe, foz this doeth conserue the snowe muche, putting in one goblet with that as you wil dzinke, leaning harde too the snow: after this sozte there followeth muche benefite, foz it is not needefull to goe taking away the wa-

ter

ter from the snowe, by reason that it goeth away through the basket. And the other is, that the snewe doeth not melt so muche, let euery man doe as hee hath the quantitie of Snowe to doe it withall, and likewise in the cooling of it, more or lesse as his necessitie and health doeth require, and can beare well the vse thereof: of the which wee haue made a large relation, although that my intente and purpose was for no more than too defende that the best way too make the drinke colde, and more healthfull is to make cold with snowe, and as for the other manner of wayes and vses too make colde, they haue many inconueniences which I haue spoken of, and onely too make colde with Snow. is that which is conuenient, seeyng that the snowe doeth not touche the thing, onely the little platter that is made cold with it, is onely that which doeth make colde. All other wayes which doeth make colde, doeth not come neere to the cooling with snow by a great way, for that is most colde which is cooled with it, and all other wayes doe seeme whotte, beeyng made colde in the deawe, in welles, or with saltpeter, in comparison of that which is made colde with snow. And so it is a greate thing, and too bee muche esteemed that in the tyme of whot weather, when wee are made a burning cole, of the extreeme heate of the tyme, when the drithe is so great, that it maketh vs to sounde and our bodies are so burning and sweating, that we haue so easie a remedie with a little Snowe, wee may drinke so colde as is conuenient for vs, and as colde as wee will, with all assuraunce of health geuing vs so muche delighte and contentment, that there is no price to bee esteemed too it, nor vnderstanding that can expounde it, of the which euery one that doth drinke colde with snowe may bee iudge of my Apologie when they do make an end to drinke by meanes of the most colde snowe.

By

By that which is said, it is seene what a thing snowe is, & how the vse of it was esteemed amongst the people of old time for to make colde therwith, & as the best maner of these which ars to make colde withall, and more agreeable to our health and necessitie, is that which is done therewith; & also as the drinking cold doth bring so many benefits and commodities, & the drinking hot so many hurts & discõmodities, seeing that to vse it is to make leane, and debilitate the stomake, it doeth make the meate to swim in it, & it doth corrupt the disgestion, whereby it doth consume and weaken the bodie, it ingendreth winds, it is the cause that the Liuer is debilitated, & weakened, it causeth continuall drithe, it doth not satisfie our necessity, it geueth paine and griefe and other hurts, that he which doeth vse it, shall quickely feele them in himselfe. The which is contrary to them that do drinke colde being cold of his owne nature, or made colde with snow, for that it doth cõfort the stomak if it be weake, & strẽgtheneth it & doth stay the flixe, & runninges of whot humors to it, & therefore it taketh away stooles and vomits being cholerike, it doth comfort all the 4. vertues, it taketh away the drithe, it geueth lust to eate, it maketh the disgestion better, & you drinke lesse & that with more contentment & gladnes, satisfiing vs more w̃ a little cold drink, then much which is whot. It doth let the ingendring of the stone vnto thẽ which are whot of cõplection, it maketh tẽperate the heat of the liuer, it taketh away the kindling of the fire of them that are too hot, or inflamed of what cause soeuer it be, it tempereth the excessiue heate of the summer, it preserueth from the plague in the time of it, and being taken vppon meate it strengtheneth natural heat, that it may make better his disgestion & worke, it taketh away the sharp paines which commeth of any hot cause, it taketh away the trembling of the hearte, it maketh glad them that are melancholie, it taketh from wine his furie & vapours, & the fruits put in snowe, & cause, that they doe not corrupt, hee that drinketh cold doth enioy the daintinesse of the colde that it doth make, which is a

thing

thing that cannot be expressed and the vnderstanding of man cannot comprehend it. They which may liberally drinke cold & being made cold with snow, are such as be temperate of cõplection & full of flesh, & those which are of a cholerike complection, hot & inflamed, the which are whot of the liuer, and of the stomake, they which are sanguine and doe exercise thẽselues and labour as men of great buzinesse, they which haue many cares, the gouernours of cities & common wealthes: & the ministers of them, which do participate of the like cares and troubles, they which doe exercise themselues in warlike affayres, and other great bulines, they which goe much and haue laboured much, they which doe suffer burning Agues, and euils of great heate and inflammations, & aboue al, those which are accustomed to drink it herein, let euery man drink cold, or most colde as he hath necessity, and as it is most conuenient for him: & to such as it is not conuenient to drink cold, nor most colde, are they that are very old, and such as doe liue idlely, without exercise, and without care, they which haue rawnesse in their stomakes, they which suffer griefes of cold humors, they which are sicke in the breast, they which haue diseases of the sinewes, they which cannot tast that they eate for humors or colde causes, they which doe suffer much ventosity, children, and such as are of young age, and others to whom time and vse haue shewed what is conuenient for them. And thus we end our Apologie.

Finis.

In Laudem Doctiſsimi Nicolai Monardis Medici Hiſpanienſis.

TV ſolus ſacras extollis Apollinis artes
Virtute, ſtudijs, moribus, ingenio.
Tu ſolus tum (quò meliùs medicare) Galenum
Quæris, veſtigas, inuenis & ſequeris.
Tu ſolus medicas artes ſermone decenti
Exornas, condis, comis & amplificas.
Tu ſolus medicos libros vel triplici lingua
Explanas, mutas, exprimis & renouas.
Ergo te meritô dixerunt fata Monardum,
Nempe quòd excellas ſecula noſtra Monos.
Eſt Monadis nomen, Monadis quoq; munera præ-
Et referunt Monadẽ nomen, opusq; tuum. (ſtas:

Imprinted at London at the three Cranes in the Vintree *by Thomas Dawſon, for* William Norton, dwelling in Paules Churchyard at the ſigne of *the Queenes armes.*

1580.